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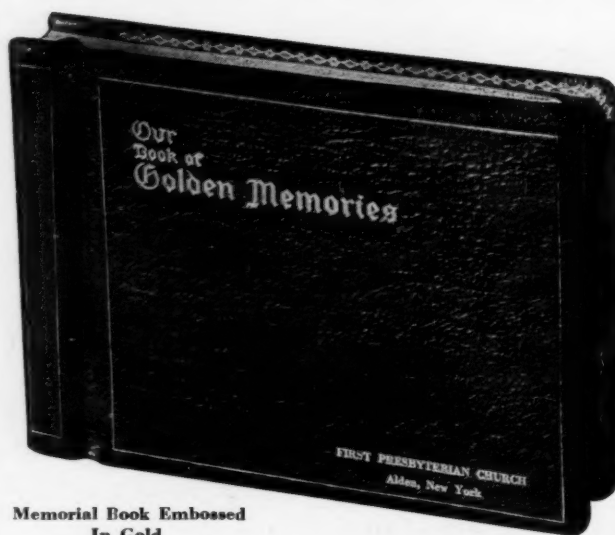
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**AUGUST, 1933
VOLUME IX
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A Great Sermon

The editor recently enjoyed a three-day ocean cruise as the guest of Dr. William F. Sunday and the Evangelical Lutheran Church of the Good Shepherd of Brooklyn. At one of the gatherings the church group was addressed by Captain George Fried, veteran seaman with an heroic career. In his talk Captain Fried told of a religious meeting held when he was a youth.

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The sailor thought a minute and then gave this reply:

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WILLIAM H. LEACH



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CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

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CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME IX
NUMBER 11
AUGUST, 1933

We Decide To Become A Better Church School*

By W. Edward Raffety

Perhaps this is fiction. But if so it is prophetic fiction. For the experience of Mark Peak is being reproduced a thousand times throughout the land. Dr. Raffety author of this article is Professor of Religious Education in the University of Redlands, Redlands, California.

THE Lynndale Sunday School was known in its community as a good average school. At least, its officers and teachers thought it was in comparison with other nearby schools. It was not a large school but had in its membership several respected citizens. Certain business and professional men and women and their families gave tone and strength and consequently a recognized local standing to the school. A general worker in religious education once remarked that the Lynndale school was too well satisfied with itself. He seldom could get any response from it. It showed little interest in conventions, in training its workers, or in any suggestions for improvement which he or others had made. He was not sure, he said, whether it was lack of vision or just plain old-fashioned laziness. He rated it among the hundreds of Sunday Schools which had struck a certain dead level of mediocrity above which they had no ambition to rise. A sort of respectable school in a respectable community—a school whose members each Sunday seemed to enjoy each other in a contented fellowship.

Mark Peak is the superintendent of the Lynndale school and was three years ago when the above paragraph could accurately describe the status of the school. He had been superintendent for only a few weeks when something happened. But that is the beginning of our story.

First a few words about Mark Peak. He is an interesting man, a building contractor, pleasing personality, dependable, and considered prosperous. He was born in Lynndale. He had made the most of a common school education and had been a reader of unusual intelligence. When first out of high school he taught a country school after a summer session at a state normal, a rather odd experience in view of the changed educational standards in that state today. During the following summer he worked with a surveying crew as a helper. Keen observer, constant reader, he became fascinated with the life and work of a civil engineer. He continued as a laborer for two years, hoping to be in a financial position to go to an engineering school for technical training. This privilege he never had. Clever with tools, gifted with constructive ability, he later joined a group of carpenters building houses for a great mining company. Back in Lynndale he opened his own shop. His rise to his present achievement as a successful builder and contractor would be an interesting story in itself but we are not here concerned about that.

Before Mark Peak became superintendent of the Lynndale Sunday School he was teacher of an adult class. A few weeks after he was elected superintendent he saw in the church vestibule a

poster announcing a state Sunday School Convention at Glenville. A business trip took him that very week beyond Glenville. On his return he stopped, as he thought, for part of the morning session, dropping naturally into an Adult Workers' Conference. He was stirred by an address on "What We as Adults Can Do for Our Sunday Schools." The speaker referred to a pamphlet which Mark Peak purchased at the noon hour. He was so interested he stayed the rest of that day and all of the next, spending most of his time at the sectional conference for superintendents. There again this pamphlet was read and discussed. At his hotel room far into the night he read and read and pondered. Closing the pamphlet, he jumped to his feet and said, "O God, if that is what a Sunday School ought to be, help me as a new superintendent to roll up my sleeves, make my blue prints, and go to work." He slept little that night for he was dreaming dreams that have since come true. The next day he fairly "ate up" that convention and before leaving for home purchased a half dozen books recommended at the superintendents' conference.

Returning home he plunged into his building operations already under full swing for it was the month of April. Fortunately for him the Sunday School for the summer usually quieted down. This gave him time in the long evenings

*One of a series of stories on How the Lynndale Church School Became Better and Bigger.

sitting on his veranda and elsewhere to think long thoughts about his Sunday School. He soon inclosed an alcove off the main living room of his house and dedicated it solemnly and sensibly as his Sunday School office. His wife facetiously called it his den. In it went his precious pamphlet and his new books, put on shelves resting on a flat top desk which he installed. Being a man of deeds rather than words, a quiet, humble, but aggressive achiever, he kept all his purposes and plans in his own heart and back of the four walls of his small sanctum. He subscribed for two journals, copies of which he had seen at the state convention. With his pamphlet as a guide, for it had become a veritable "Sunday School Bible" to him, he saw he needed other books. These from time to time he secured, and devoured.

During the last week of June just before his pastor, the Reverend Frank Forward, started on his month's vacation, the Peaks had the Forwards over for dinner. Soon after the meal Mark Peak took his pastor to the little sanctum, closed the door, opened his heart and shared his dreams. For hours, it seemed, they talked and prayed and rejoiced together, in anticipation. They read and discussed the pamphlet. A copy was given to the pastor, who during his vacation, went through it checking every item, following a plan mutually agreed upon by pastor and superintendent. In early August these two spent many hours comparing notes and reducing their findings to a common "blue print," as the builder put it, or "map of destiny" as the dominie named it.

It was marvellous how God used these two good men for one divine purpose. Vocationally separated, but churchly connected, and with each spiritually motivated, the greater Master-Teacher was giving them an educational-mind at once practical and prophetic. In each other's counsel they had profited. They were now ready to enlarge the circle, so at a Sunday School Workers' Conference called the last week in August, Mark Peak presented what he wisely called tentative suggestions. Only a few officers and teachers were present for many were yet away on vacation. However, key workers were there. No final action was taken, but the leaven was working. It was announced after thorough discussion that these plans yet in process of forming would be up for further revision and discussion at the regular September Workers' Conference. Both pastor and superintendent made it plain that everybody would be heard, that criticisms both constructive and destructive would be welcomed, and that no final action would be taken until all faced the facts fully and all agreed upon the best possible procedure. As a contractor and builder, superintendent Peak knew from long, hard experience that all



Blocking Up The Door Kept This Church Open

By R. E. Wolseley

THE Church of the Holy Comforter at Kenilworth, Illinois, was faced with a \$1,500 deficit. One Sunday morning the members of this church, known as Eugene Field Church because the children's poet lies buried beside it, arrived for the service and found the front door walled up with bricks. They had been informed of an important announcement to be made at the service, so that attendance was unusually large.

But not all doors to the church building were closed. A vestryman stood near the doorway and directed the worshippers to a side entrance. Within, the service proceeded as usual.

The rector, the Leland H. Danforth, informed the parish that the deficit existed and that he had taken this unique

method of calling it to the attention of the parish. Dr. Danforth explained that if all the bricks in the door were bought at five dollars each and removed the budget would be met and the door reopened. There were three hundred bricks in the entrance way. Immediately after the service one hundred of them were bought by the members. Following that a letter campaign asking for the "unblocking of the door" was begun, and that in turn has been followed by a personal canvass. The campaign has been successful.

The idea is original with his church, the rector believes. The paradoxical situation of blocking the church door to keep it open attracted considerable attention and presented itself as a possible technique for other churches.

parties concerned must be satisfied if the completed structure would be acceptable, that sketches many and varied always come before final blue prints are possible.

From every available source Mark Peak sought help, key people in his own Sunday School and church, and Sunday Schools known to be advanced, both in his own and other communions. Friends he met at the state convention helped him to find best counsellors. Public school folks gave him educational vision and purpose and kept him from a number of superficial blunders. He found himself a mixture of leader of a cause, advocate defending his convictions, and a matter of fact contractor and builder of a new structure for his school.

Conferring with the pastor, he constituted a committee of five on more formal statement of the general suggestions which were taking shape. The Committee consisted of the best worker with children in the church chosen by the workers themselves, the best worker with young people, and the best worker with adults, chosen respectively by the young people themselves, and the adult leaders. The pastor and the superintendent completed the Committee of Five. After several meetings of this group of vitally interested people a preliminary draft was made and presented to the September Workers' Conference with full attendance. It was a fact-facing group. Many valuable suggestions were offered

(Now turn to page 545)

Preparing For Future Prosperity

By Albert F. McGarrah

In this stimulating article Dr. McGarrah shows how the churches may now lay the foundations for the years of plenty which are ahead. Sane methods for the promotion of spiritual stability must be placed ahead of financial effort.

The distinguished leader of many church campaigns concludes his series with a note of optimism and faith.

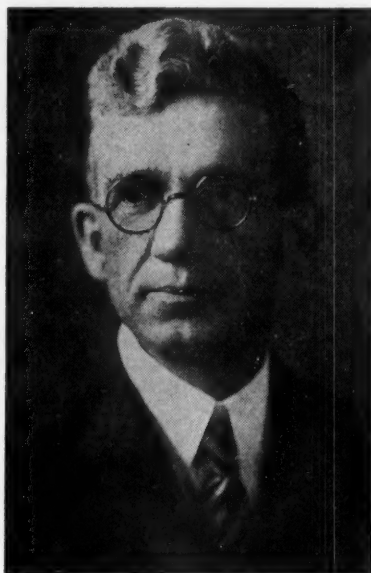
OF many recent questions, this is the most challenging: "Tell us how to insure church finance prosperity tomorrow." This question involves the whole science and art of church management, since church finance prosperity depends upon spiritual prosperity, and upon all other church interests and activities. The question implies some royal road to church prosperity. It assumes supernatural wisdom. We cannot hope to answer fully. But it may be worth while, in this last article of the series, to name a few of the essential factors underlying full future church prosperity. Each of these factors deserves a separate article.

Face Conditions Frankly

Fear and doubt are today the fundamental problems of the churches, as they are the fundamental problems of nations and of business. Fear paralyzes while faith strengthens. Doubt spells delay and defeat. Faith and confidence lead on to victory. Ultimate church prosperity, financial and spiritual, depends upon the effective promotion of confidence in the future of society, of the church, of the Kingdom of God. Faith and hope are the beginning of prosperity, just as surely as "the fear of God is the beginning of wisdom."

Confidence must be coupled with common sense. Over-optimism is as dangerous as undue pessimism. Economic recovery has only begun. A patient whose health has been deteriorating for four years requires time for recovery. Autumn will see progress. Improvement should gradually accelerate. Patience will have opportunity.

Review the local problems. Balance courage by a frank appraisal of the difficulties. Ultimate church prosperity can be achieved only by careful and long continued efforts. Church leaders must plan as diligently as they pray. Having counted the cost, they will perfect programs involving comprehensive activities and experienced counsel in order to insure increasing success.



Albert F. McGarrah

Christian faith and wisdom will consider assets as well as problems, possibilities as well as difficulties. The recent attitude of a College President is suggestive:

"In the past our College leaned largely upon the rich. Few of them are rich today. Wealth will be more widely distributed tomorrow, with a larger proportion of fair incomes. After each period of depression, a new group of prosperous men has emerged whose stewardship spirit it was necessary to cultivate in keeping with their increasing income. Our College has two primary financial objectives: to conserve the interest and intelligent confidence of our previous constituency; and to develop a broader constituency for the future. With greater thoroughness, we are enlisting a large number of small contributors whose gifts, increasing as their abilities and their interest increases, will enable us to meet our future needs on a conservative and economical basis."

Each church must likewise cultivate its undeveloped constituency: non-contributors, adherents, children who will have

incomes tomorrow, that group of younger men whose incomes and influence will increase and whose moral and financial support will be the mainstay of the church budget within a few years. Stewardship education, intelligent interest, sacrificial loyalty must be inculcated diligently, wisely, effectively.

Courageous Church Leadership

One sad feature, after each period of depression, is the loss of vision and the consequent reduction of usefulness to their church and business interests, on the part of men and women previously noted for their faith, efficiency and generosity. Financial losses frequently paralyze courage. While sympathizing with such men and women because of their splendid former usefulness, wisdom may indicate the acceptance of their resignations, or the tactful assignment to others of much of their work, unless and until it is possible to help them to overcome pessimism and to insure for the church the continuance of their spiritual and practical usefulness.

New church prosperity, like new business prosperity, will call both for the ripe experience of former leaders and for an infusion of new blood on all boards and committees. Where shall this new leadership be found? Some of the new members will bring fresh zeal and ability. An increasing number of competent women will be called into the official councils and financial activities.

Since the younger generation must meet the problems and finance the activities of the church in the near tomorrow, young men of promise and ideals should have increasing financial responsibilities. As they help to determine budgets and policies, to plan for and complete the canvass, to promote missionary zeal, to cultivate stewardship, to conserve and administer the funds, their larger loyalty to Christ and the Church and their own generosity will increase along with their wisdom for future leadership.

Increased Official Efficiency

The ability of the officers and their willingness must be matched by increasing intelligence and efficiency, both as to church policies in general and as to ways and means of meeting present financial and other problems. This means information, inspiration, ideals and new methods. It means books on church management and finance, the study of *Church Management* and other periodicals. It means conferences of responsible leaders, in small groups and as official boards, in which the vision and enthusiasm of the pastor are imparted together with tactful suggestions.

Church Institutes—dealing with church finance in all its phases, and with other problems and phases of church work, in view of present conditions and future possibilities,—are invaluable means for enlarging the vision and for stimulating the loyalty and practical efficiency of church officers, whether arranged by single churches or by community groups or by City or County Federations. Like other specialists in church finance and church management, the writer has known many churches to be almost transformed, financial and other activities being lifted to new levels of vision and results, both immediately and over a period of years, because of a single-day or a week-end Church Institute, with invaluable encouragement, counsel, and inspiration as to worthy objectives and policies.

Lift Spiritual Levels

The matchless generosity of Barnabas and other apostolic Christians flowed from their unique spiritual experience at Pentecost. Paul said of the Macedonians that "according to their power, yea and beyond their power, they gave of their own accord" . . . but "first they gave their own selves to the Lord."

The unprecedented financial problems which most Protestant churches must meet for years to come can be faced most successfully only as the spiritual experience of Pentecost and the sacrificial loyalty of the Macedonian churches are approached in the life of our churches and in the lives of our members, yielding a sacrificial response to match that of which Paul wrote: "their deep poverty abounded unto the riches of their liberality."

For example: A great church gathered a building fund of \$305,000 in ten years, after two highly organized and expensive campaigns. In May, 1928, four months before they expected to dedicate, the pastor came for counsel. \$500,000 was needed to cover the cost, including \$60,000 for shrinkage. "We must raise \$250,000. . . Can we hope for \$300,000?" I replied: "If you will delay your proposed campaign, launching a comprehensive spiritual advance program in

How Churches Profit By Bank "Offsetting"

MUCH interest has been expressed in the plan used by the First Baptist Church of Toledo, Ohio, in securing an adjustment on its indebtedness. In response to our request the treasurer of the church, Mr. William F. Erler has prepared the following statement. The term "Offset" is one which has come into use because of the many bank liquidations. Each state operates under different banking regulations. We do not know how far this plan would be favored by the other jurisdictions. But in Ohio, it would appear, the plan offered is not alone legal and proper but has been used to the advantage of this church.

Mr. Erler's statement is as follows:

The method worked out so as to use members bank claims in payment of church debt is set up in the following manner.

1st. The state of Ohio allows, by court action, a closed bank to offset any church debt with their claims at 100 per cent.

2nd. If the member's claim is on the bank where church has loan, it is then merely applied at 100 per cent, the member getting full credit for claim against whatever pledge he may have.

3rd. There is generally a cash market price set for all closed bank claims anywhere between 20 and 50 cents on a dollar of the balance still due on claims.

4th. Where the members have other bank claims just exchange them for claims on the bank where church has loan, or sell the claims they have and buy the kind they need at market prices.

5th. The members then usually get almost full credit on their pledge as per the following illustration: A owns a \$100.00 claim on bank other than where church has loan; he or the treasurer takes this claim sells it at market price, say 50 cents on a dollar, they then buy claims on the bank where church has loan for say 50 cents on a dollar offsetting them at full value. Thereby the member get 100 per cent on his or her claim and the church gets use of the money immediately same as stated in second paragraph.

ANOTHER CHURCH OFFSETS CLAIMS

When our Bank closed here at Metamora two years ago it held a note for \$2,755.00 against our church. I, too, conceived the idea of covering this indebtedness with certificate of claims and filed a petition with the State Banking Department.

It took me almost eight months of bickering to put this through. In the meantime the State Banking Department instituted suit and secured judgment against the church.

After an eight months fight my petition was granted, and we secured 100% allowance on our certificates against the total of our indebtedness.

We now stand free of debt, and when we publicly "Cremated" those notes, it was done in a spirit of rejoicing.

E. E. Cole, Pastor,
Methodist Episcopal Church,
Metamora, Ohio.

September, you can raise more than \$300,000." Doubtfully, the officers voted to defer the financial campaign and the dedication, and to prepare in accord with our suggestions.

They raised over \$515,000 during the last three weeks of the following January (1929): by a carefully organized campaign, plus practical preparation, plus stewardship education, plus experienced leadership, plus the morale and momentum flowing from amazing increases as to Church and Sunday school attendance, loyalty, vision and power. One hundred thousand dollars was collected in cash in four weeks, and \$330,000 cash in two years; as compared with \$305,000 in the previous ten years. Nearly 300 members were received within two months after the campaign, and over 1,000 members within four years. Of course, the pastor's splendid leadership was, as always, the supreme human factor.

But that spiritual program paved the way for reaching a goal far beyond ex-

pectations, with less work and expense. On the other hand, the financial victory under experienced direction, developed a spirit of intelligent loyalty to Christ which reacted powerfully upon the spiritual life of that church. Every financial program should be thus capitalized as a notable opportunity for lifting all church levels, for ushering in a new era of larger growth and of greater educational and spiritual achievements.

Similar victories with spiritual and financial results exceeding all hopes, have been achieved by hundreds of churches, with goals ranging from \$5,000 to \$500,000, after similar spiritual preparation. The proper preliminary educational and spiritual advance program will usually involve more time and work than the financial campaign.

One Trustee said: "I was impatient of the extended program of spiritual preparation for our financial campaign. To me as a banker, accustomed to business practices and to the procedure involved

(Now turn to page 546)

WANTED—\$10,000.00 MEN!

(Continued)

By Robert Cashman, Business Manager Chicago Theological Seminary

In his last message to readers of Church Management Mr. Cashman raised the question as to the difference between \$3,000 and \$10,000 men, as valued from a service standpoint, rather than the actual remuneration received. In this article he furnishes testimony from ministers, business and professional men as to how the small salaried minister may begin his climb upward.

A MINISTER friend of mine died the other day. I think he died of a broken heart, or a broken spirit over his work. Successful in a former pastorate, he felt that it was time to "move." He never appeared to fit in the



Robert Cashman

new place. He could not catch up with its responsibilities. For two years I have watched him going down but seemed unable to help. Three times his salary had been cut, until finally it was half what it was when he came. This took away his courage to preach. Most ministers would be willing to accept reduced salaries elsewhere, but it goes hard to take them from the congregations they have faithfully served, and especially when some of their members seem able to keep up their former standards of living. And so finally the nervous strain broke down the body of this good man, and he is gone, and we miss him from our fellowship.

I am troubled at the number of ministers who wish to move. I have never objected to a change, when called to larger service, but to move just for the sake of a change is not good. The pastures appear greener on the other side of the fence, but in reality, they are not. In terms of leadership, men make their environment; not the environment, men.

Not long ago, a young minister came to me, convinced that he should combine his church with that of another denomination, but he was unwilling to do so, until he could be assured of a pulpit elsewhere. This to me, was the test of his leadership, and I tried to show him that in my judgment, he was betraying the trust that had been placed upon him.

He seemed willing to "sell his church" for a chance to move.

It is my belief that those things we desire to find elsewhere, can be found right where we are, in our present fields, if we are willing to pay the price. The "Bluebird of Happiness" is not as far away as some of us are inclined to think.

In my last message to *Church Management* readers, I promised to present "considerable testimony" as to how we may get into "the controlling class"—the class of those not "whose futures are behind them," but who feel the thrill of life, and make their own environments. In bringing out the differences between average men and leaders, I have used the terms "\$3,000 men and \$10,000 men," but it is hoped that no reader will think of these terms in other than service values. It is not the purpose of either the writer or his contributors to emphasize the money values suggested, or to minimize in any way the service of those noble men who may be doing the larger work for the smaller pay. The motive of this message is to offer counsel to the young, help to the discouraged, an anchor for those who face the storm, and a more secure footing for those who may be slipping.

What Qualities Make the \$10,000 Man?

The following testimonies are from ministers, business and professional men in the "\$10,000 class," who are considered to be in positions to know:

"An unusual degree of spiritual insight; a fair degree of intellectual capacity; a large part of that genuine love for men that appeared in Jesus; and the ability to speak the truth, in love and without fear, plus an extraordinary capacity for hard work."

"There is no substitute in the ministry for hard work. The present status of many of our churches is a lamentable commentary upon the laziness of some of our preachers. The \$3,000 man begins

to step up when he redoubles his industriousness." The writer happens to know that this particular minister made 90 calls at a time of unusual discouragement in his community, to secure the bond interest payment on the indebtedness of his church. The necessary funds were raised, the moral prestige of the church was saved, and the pastor said he had received a great blessing out of the experience of coming closer to his people at a time of financial need.

"These are the qualifications in the order that I should give them: Personality; preaching ability; enthusiasm for the work; liking people; social grace; and courage. I think the \$3,000 man begins to step up when he makes a real success of his \$3,000 job."

"It is not always a difference in ability. Some of the ablest men are in the smaller churches. But I have noticed that many times the \$10,000 man has a certain poise and self-control or confidence that makes him the master of any situation. He does not do a lot of foolish things, but is wise and tactful. He never loses his temper. He is always thoughtful of the interests of others. He is resourceful, and is ready for any problem that may arise."

"Perseverance is basic. It is interesting to watch a squad of football players start off the season. There is an abundance of enthusiasm, but before long some begin to slow down. They think that their chances of making the team are slim, so why exert themselves? Others get the idea that they have cinched a place on the varsity, so 'why work their heads off?' Some are content to be substitutes, and others aim just to show enough stuff to keep on the team. On the other hand, some who began the season with far less natural ability than the bench-warmers who tired out, prove to be '\$10,000 football players'. They make our stars. This same principle applies to the ministry. Natural ability helps,

but it will not go very far without a passion for service and the determination to follow through."

"A minister becomes a \$10,000 man because of well-balanced qualifications that step by step naturally lead him into that area of service. I have in mind two distinct men whom I have known for many years: One of them, by the time he reached early middle life, was serving fruitfully in the \$10,000 area; the other never rose out of the \$3,000 class, and never will. Outwardly, there seems little difference in them. They appear to have the same native abilities and equipment; but one of them is not well-balanced. He is impetuous in his conclusions, radical in his tendencies, and seeks to drive, rather than to lead. He flushes his game, before he is in shooting distance. His newspaper interviews would not be well-seasoned. His messages from the pulpit might include those things which would make the laymen of his church wince at his lack of poise, rather than to glory in his courageous analysis of a critical situation, in the light of justice, truth and righteousness. The same thing applies to the business administration of his church. He is unable to keep it strong, steady, vital, peaceful and achieving, without showing his own hand."

"There is unquestionably a marked difference between the man who accomplishes great things and the man who remains in the rut. I have studied the make-up of my fellow ministers and it is easy to determine why so many of them remain exactly where an accidental circumstance has placed them. They seem to have no understanding of the simplest requirements of business and social practice. Invitations of great importance, letters of moment, inquiries that may determine the development of a movement for weal or woe, telephone requests and similar matters are overlooked, forgotten, neglected or ignored. Such men imagine that they are too busy even in their narrow spheres, and then wonder why the so-called big men are able to forge ahead, accomplish worthwhile things, participate in many undertakings, and still have time for social contacts, reading good literature and preparing sermons and addresses worthy of attention."

"There never was a preacher of note, filling one of the larger positions who did not possess 'personality' to the nth degree, as for instance, Beecher, Spurgeon, Parker and Jowett. Personality demands high character, enthusiasm, industry, scholarship, love of people, and a passion for the work. The prime purpose and the first requirement of the church today is to find a prophet. Only so, can a man hold the position of leadership after he has attained it. When he has mounted to the top, the demands will be greater than ever. The higher we stand, the fiercer the winds, and the more precarious the foothold."

"If a man has real powers, and will set out, honestly and wholeheartedly, to develop them: if he will cut out the abominable indolence that digs itself into some ministries; if he will quit whining, asking for favors, stop hinting that he cannot live on his salary, and leave off looking for little bonuses; if he will stop envying other men who have forged ahead, and realize that they have been working for all they have got; if he will keep his own life right, and determine to do his utmost for the un-

Even Mother Sips



A few months ago an article appeared in "Church Management" which foretold the methods of beer advertising which would be introduced as soon as beer was legalized. The article prophesied that the advertising would follow the same cycle as cigaret sales copy which has played so large a part in the popularity of the cigaret among women. A storm of protest met the article. Minister readers wrote in saying that such a thing would be unthinkable in America. Well here is the proof. The illustration above was clipped from a recent issue of "Advertising Age" as illustrative of copy already used by prominent American brewers.

promising and unsatisfactory church over which he is set; then I firmly believe that he will find the trail that leads to the heights. It is not due to luck or guesswork. He has seen his objective, and he has resolved to spare no effort, to drive himself to the limit of safety and beyond, to compass that goal. Then, even should he not reach it, he will have accomplished much more than would be otherwise possible, and to die climbing is not to fail!"

"He must think! He must store his mind with the treasures of books. To attract and hold large audiences, he must be interesting. He must eschew dullness as he would the devil. He must cultivate his imagination through poetry, drama and all other forms of imaginative literature. His speech must have the nobility and beauty which can come only through familiarity with our language at its best. He must know the problems of his people, and be able to bring the richest thought of the ages to bear upon these problems. Many men are unfit for the larger tasks, for lack of self-discipline. They take themselves too seriously. To be a leader, one must have the highest possible regard for the opinions and abilities of others."

"Opportunity plays an important part, but when it comes, the \$10,000 man will see it, grasp it, improve it, and enlarge it. The minister's parish will be his workshop. Fitness, enthusiasm, cooperation and fine leadership will create new values. The true leader will not 'fumble' his opportunity. He will not lose it through some fatal defect in character. Many men, at one time or another, enjoy temporary triumph, only to come down again as quickly as they rose. What is the cause of their failure? Often a basic defect in character. The

man at the top is the one whose character is free from dangerous flaws. He is well-informed, well-balanced, courageous, progressive, and safe."

"The \$10,000 minister should possess a range of knowledge so wide that he can discuss with intelligence, great issues of the day with certain of his members, including if need be, why the furnace does not draw properly at the morning service. He must have the ability to organize a well-balanced financial program, and to understand all phases of the problems of finance as applied to a church. His leadership should inspire his membership to give to the limit of their ability, without being urged to do so."

"The outstanding characteristic that makes for upper layers of success is the willingness to form independent judgments, and to take independent action. A very small percentage of people are able to think of conditions other than as they find them. A good illustration is in the record of the Fourth Presbyterian Church of Chicago. It had a long and honorable career before the days of Dr. John Timothy Stone. Dr. Stone saw the opportunity to do what he did there, had the capacity to do it, and to inspire the men to see the opportunities that he saw. These are the characteristics of Generalship or Leadership everywhere. They are found in the Army and the Navy, as well as in business. Only a few men become Generals, and they become Generals because they show independence of thought and action, which means leadership. The same is true in business—to do old things in a new way, to keep the mind open, to make judgments on the basis of conditions as they develop from day to day, from year to year. This very independence of thinking and doing is usually connected with and helps to develop the trait which we call Personality."

May the \$10,000 Man be Considered a Success?

"Success is dependent upon one's ability to win the confidence and approval of his constituency."

"A minister's success should not be measured by his salary. He may attract a large congregation which is only a personal following. The real test is to build a church that will consolidate all gains, and identify its members with their places in the community."

"The only minister who can be called a success is the one who guides his people into the ways of truth and light."

"No man can be called a success until he has become so absorbed in a socially valuable vocation as to be unself-conscious."

"Success is keeping your instrument in the orchestra of life in tune, being content with it, mastering it, and playing it so as to contribute most effectively to the total orchestration of the universe."

"Success does not necessarily mean happiness. The \$10,000 man is only a success if he satisfies his followers, and fully utilizes the total of his talents for a noble cause."

"Success is generally considered the attainment of what one desires, or intends. A successful man (in business) is one who has attained, or is approaching a position of prosperity, contentment, respect and personal satisfaction in his work, and its reward which he desires. A successful business, if it reaches any magnitude, must be a combination of such individual successes in an organized

whole." It is the same with the church. No church can be called successful unless both its units of organization and its individual lives are useful and happy in their work.

Men of the ministry, have we any choice? Have we not by our calling, preparation and experience been set aside as pastors of our flocks? And if pastors, must we not lead? And if we are to lead, shall we not seek the mountain-top view, so that we may more safely guide those whose lives have been trusted to our care?

Is not the challenge greater to be a \$10,000 man, superbly doing a \$3,000 job, than to be a \$3,000 man, either satisfied, or seeking the higher ranks? Ten-thousand-dollar men do not need to move, or to look for other fields. They are sought from far and near. The big men lead. Others follow.

Arise, and let us be \$10,000 men in these days of crisis!

We Become a Better Church School

(Continued from page 540)

by workers present. No motions were made except one to have the Committee of Five revise the statement in view of added and fuller discussion and that final action be deferred until the October meeting. This Committee met each week, inviting anybody who wanted to help to be present. Finally the Committee agreed on the following statements called planks for a church school platform which were offered to and adopted by the entire conference.

First of all it was decided to become a church school using that name instead of the old term Sunday School. There were several reasons, the main one being that the group wanted the church as a whole to get back of the whole school and feel responsible for it. It is the hope later to unite all the education work of the local church under a more comprehensive organization to be known as the church school.

The planks in the platform represent the facts faced and statements formulated as the first step forward to make the Lynndale church school better and bigger. The adoption of the platform was the mere beginning; the realization has taken about three years.

PLANKS IN THE PLATFORM

Better Teaching and Learning. At least a thirty minute class session for the teacher-pupil sharing of graded materials related to the every day life and experience of pupils.

Evangelism and Church Membership. Pupils young or old led to Christ as a personal Saviour, Friend and Lord, into active, intelligent church membership, and abiding loyalty to Christ and His way of living.

Worship. Well planned worship services for every age-group in the school, reverently offered, with provision for trained participation by all.

Sociability and Recreation. Adequate

Seventieth Anniversary Of Lincoln's Gettysburg Address

By Finley Keech, First Baptist Church, Rahway, N. J.

THE seventieth anniversary of Lincoln's Gettysburg Address falls on Sunday, November 19, 1933. It can be made a means of great spiritual inspiration to our people, and provides us with an opportunity that should be seized by every church. It might well be made a day of general observation by both religious and patriotic groups, as well as a great special gathering at Gettysburg at the hour in the day when the original gathering took place and on the same spot.

As a "try-out" for such a special service for our churches we attempted an experiment this year, commemorating the 69th anniversary of this great event. The service met with such an enthusiastic response that it might prove of value to others as they plan their program for next year. Of course, this is but one of many possibilities that the occasion holds.

The service was characterized by the simplicity that characterized the address itself. There were no special decorations, except a large portrait of Lincoln back of the pulpit with an American flag on one side and a Christian flag on the other. A faint light shone upon these. For the message we read Mary Shipman Andrews' beautiful story, "The Perfect Tribute," dividing it into three natural divisions. Lights were turned out in the auditorium during the reading, with only the desk light on the pulpit to light the speaker's face and shoulders, and the faint light on the picture and flags in the rear of the platform. Between the parts of the reading, the choir quietly presented a stanza of Daniel C. Roberts' great hymn, "God of Our Fathers," with the inspiring trumpet preludes to each stanza. Much was added to the impressiveness of the gathering by the presence of a local male chorus of twenty-five voices rendering three excellent numbers. Especially effective was the challenge of Gounod's "Send Out Thy Light" at the close.

The entire service proceeded without announcement, except as it was presented on the mimeographed calendar:

Organ Prelude Mr. William E. Cook

"Night Breezes"Batiste

"Sorrow"Batiste

"Chant Pathétique"Tschalkowsky

Hymn 24*, "Softly Now the Light of Day"

Male Chorus (Two Negro Spirituals)—Rahway Glee Club

Evening Prayer Hymn (Sung as lights were dimmed)

The Evening Prayer—Choral Amen*

Offertory Solo: "I Come to Thee" . . . Roma Miss Lillian Richards

Dedication of the Offering*

Hymn 64*, "Before Jehovah's Awful Throne"

Male Chorus: "The Lost Chord" . . .

..... Sullivan-Brewer
Rahway Glee Club

Reading of the Message: "The Perfect Tribute"

Written by Mary Shipman Andrews

Read by the Minister

1. From Washington to Gettysburg

2. The Address of Dedication

3. The Perfect Tribute

Male Chorus: "Send Out Thy Light"

..... Gounod
Rahway Glee Club

Benediction—Choral Amen

Organ Postlude Mr. William E. Cook

"Recessional March"Batiste

*Congregation standing

provision, under friendly, capable, leadership for such graded fun-time fellowships as will make possible the development of character traits always under Christian controls.

Service. Comprehensive, purposeful service projects of sharing, graded and systematic.

A Personality-Tested Leadership. All church school leaders (executives and teachers) genuinely Christian, purposeful, enthusiastic, trustworthy, sympathetic, faithful, cooperative, with initiative, open-mindedness, and loyalty to the church and its school.

Trained and Experienced Leaders. As

far as possible church school leaders mature in age, young in spirit, trained or willing to be trained through books, magazines and educational classes, and all active in the workers' conference.

Teachers of Ability. Teachers who in their sharing know the normal experiences of their pupils, use best materials and methods, and secure pupil interest and cooperation.

A Unifying, Directing Group. An official church board responsible for general administration, supervision, and integration of all the work of the church school.

Selection and Dedication of Workers.

Annual election of a sufficient and efficient staff of church school officers and teachers, publicly dedicated to their sacred service.

Pupil-Management. Pupils of all ages, personally recruited, properly placed in standard grades, skilfully managed, with regular attendance approaching as near as possible the actual enrollment.

School Sessions. A virile session of at least sixty minutes held every Sunday in the year, opening and closing promptly.

Reports and Records. The necessary reports and records of facts and folks, kept on adequate and permanent forms as a means of maintaining a progressive growth.

Cooperative Fellowships. A pleasant working relationship within the school, with all organizations of the church, with other schools and churches, with all community welfare groups, with church school or educational boards and councils, denominational and interdenominational.

Building and Equipment. Adequate rooms well located and educationally equipped for the best graded sharing of the total experience of the church school,—instruction, evangelism, worship, recreation, and service.

Adequate Financing. A cooperatively planned, church-provided annual budget, sufficient to meet all expenses of housing, equipping, and maintaining a full and fruitful teaching ministry of the church through its school.

As they left the church that night, arm in arm, the superintendent said, "Pastor, I'm as happy as the day I turned over the keys of the new city hall to our mayor; yes, I think I'm happier, for together our church school workers have frankly, fearlessly faced the facts and together we have prayerfully and intelligently decided to become a better church school."

Preparing for Future Prosperity

(Continued from page 542)

in Y. M. C. A., hospital, and other community-wide drives, it seemed unnecessary. Now that we have \$115,000 against my expectation of \$50,000, I realize that, in church, effective spiritual plans and leadership are as important as effective financial plans and leadership, insuring larger generosity and better cash payments."

Recent Examples

The possibilities during the coming months for many churches facing financial problems, if constructive financial policies are matched by preliminary programs for achieving new spiritual levels, are illustrated by these reports of recent spiritual-financial victories in New York, New Jersey, Illinois and Oklahoma.

April 26, 1933: "In spite of the depression, the annual Canvass launched last Sunday by our church

of 400 members was the most thorough in the history of our church. . . We achieved our goal. We had 66 new subscriptions. This result was possible only because of the many weeks of spiritual preparation with record-breaking attendances . . . 68 new members received Easter Week."

April 22, 1933: "Our goal of \$20,000 for a new building to replace our fire-loss was over-subscribed last Sunday; the greatest day in the history of our church. The pledged total of \$23,000 which will be increased, exceeds our hopes by thousands of dollars. . . Our leaders said, at the close of the campaign, that the program of spiritual preparation covering several weeks was indispensable. A fine spiritual tone was developed which aroused many indifferent members to new activity and interest, and gained 20 new members."

February 23, 1933: "Our goals of \$10,000 for our local budget for one year, and \$25,000 for our debt and carrying charges for three years, were reached on February 5th, the climax Sunday . . . because of the very fine spiritual atmosphere developed, along with a money conscience, during the previous weeks."

January, 1933: "Our debt-reduction campaign in December yielded over \$75,000, exceeding the highest hopes of our congregation. (This was in addition to \$320,000 cash collected in the previous four years, and \$90,000 outstanding in prior pledges.) Many officers had felt a campaign could not be successfully completed at this time. Such results could not have been achieved but for the seven-week preparatory program lifting our church to the highest spiritual levels in twenty years. All records were broken: as to attendance and interest for the church services and its organizations, as to the number of men and women and youth enlisted and used in constructive activities, as to the faithfulness and loyalty of our people. For example: we had a ten-fold increase in attendance at our midweek fellowship service, which were followed by a 'Courtroom School of Stewardship,' where the attendance at five sessions averaged well over 250, including practically all of our leading church men and women."

Autumn Possibilities

With improving conditions, many churches will plan similar financial programs for the summer and early autumn with confidence of results which would have been impossible ten weeks ago. These typical reports of budget-increase and debt-reduction victories, in October of last year, may encourage others.

Roanoke, Va., 1932: "Our Loyalty and Budget-raising Crusade in Octo-

ber was the most successful campaign ever conducted in our church. With 300 members, we have 168 pledges to date, including 60 new subscriptions totalling \$2,057 and 20 increases totalling \$1,156. First, we had a wonderful spiritual uplift; record-breaking church attendances increasing each Sunday, every seat taken and extra places required on the Sunday after the climax week. Our Sunday school attendance last Sunday exceeded by 75 the highest previous record in its history. Our church will begin an evangelistic campaign next week, carrying on the visitation methods introduced during the preparatory month."

Memphis, Tenn., "Over \$71,000 subscribed for debt-reduction and carrying charges for the next three years. Remarkable with business conditions as they are today. During the preparatory month, our attendance average increased from about 900 to about 1350; Sunday school attendance reached high water mark, 20% above Rally Day; the number of tithers was increased to 220; the man and woman power of the church were used as never before; and some 50 new members were enlisted."

Cooperative Programs

One recently wrote: "The problems of America and of the world are largely the result of undue competition, of bitterness and jealousies, of resultant wars and other wasteful measures."

It is likewise clear that the financial problems of our churches are greater because of competitive activities which detract from the highest spiritual motives; with the confusion that results from variant financial policies and conflicting spiritual standards. Church prosperity, financial as well as spiritual, will be more easily achieved and more satisfactorily maintained as churches learn to cooperate in the wise promotion of worthier church standards, of larger objectives, of improved plans and methods, of the highest Christian ideals as to stewardship and sacrificial loyalty.

Even finer results, both spiritual and financial, can be achieved by each church when all the Protestant churches cooperate to promote the highest church finance ideals. Results otherwise impossible have thus been achieved in scores of cities and communities, by hundreds of cooperating churches of many denominations,—more stewardship enlistments and pledge increases, new subscriptions from many whose attention and loyalty are more effectively challenged by the cooperative publicity and meetings, larger pledge totals, better cash collections.

The time is near when churches in hundreds of communities, large and small, will co-operate to inspire the highest ideals and efficiency in all who bear church finance responsibilities.



THE NORTHFIELD PULPIT

In this department, each month, will appear inspirational addresses, sermons and Bible expositions from the Northfield Conferences



Lord And Master

By Robert E. Speer

Ye call me Master and Lord, and ye say well: for so I am! John 13: 13.

NEITHER the painters nor the sculptors have ever been able to provide a satisfactory representation of Jesus. The task no doubt is an impossibility. It is said that one of the most influential men of Latin America in our day, Señor Rojas, the rector of the University of Buenos Aires, spent many years traveling all over the world seeking a picture or sculpture of Jesus that would set his mind and heart at ease. His search was in vain, so that he has turned now to himself and tried to describe the real portrait of our Lord in words in a little book which has just appeared in an English translation entitled "The Invisible Christ."

The difficulty is that the traditional representation lays its emphasis on the passive and repressive qualities in the character of Christ, and passes by the elements of strength and of power and of assurance. Undoubtedly those elements of gentleness and surrender were there. He said of himself, "I am meek and lowly in heart," and as a lamb before his shearers is dumb so he opened not his mouth when he was led on the way to his sacrifice. And those are the aspects of the personality of Christ which have usually been controlling in our thought of him.

Another great Spanish American, one of the half dozen most influential personalities of our generation, Miguel Unamuno, has put this into a book entitled "The Agony of Christianity," by which he means not the struggle Christianity has to wage for its life in every generation, but these elements of surrender and defeat in Christianity in the person and story of our Lord Jesus Christ.

He was the Lamb of God, but we need to remember he was also the Lion of the tribe of Judah, and all the weakness and surrender of the cross was followed by the shattering blow and victory of the

resurrection. And I think we need to compare, in our day, this traditional picture of our Lord with the picture one really finds when he turns to the Gospels. Here is all we know authentically regarding Jesus. Whatever we have a right to say or think about his character is found here in these four simple records of what he was, and said, and did; and when we turn to them unquestionably the figure that stands out from them is of One strong, confident, positive, who had with him always from the first the note of complete authority and control.

One finds this in the Sermon on the Mount at the beginning.

Here is this young man out of Galilee, not known as yet throughout the nation, with no background of resources, influence, power. He stands up before that great throng of people who had come to hear the new teacher. He sets his authority over against all the traditional authorities of the nation, and all the great prophets and teachers of the people. "They said to you 'So-and-so.' I say to you something either different from what they said, or something supplementing all that they told our fathers." When he closed the address, after having warned them that the judgment day at the last was going to turn on the attitude the men had taken toward him, what impression did he leave? The people went away marveling because he taught them as one who had authority, and not as their scribes.

That was the note from first to last. "Give ye them to eat"; "Go and sin no more"; "Take up your bed and walk"; "Be thou made clean"! Here is no voice of weakness, of one trying to find his way! Here is the voice of one speaking with authority as Master and Lord—not with weakness,—to the last!

We read the story of the last days of our Lord's life almost altogether in terms of Gethsemane and of the cross. We

see here One who lay down his own will in the darkness. "Not my will, O Father, but thine be done!" But note that night on his way from the Upper Room to the Garden of Gethsemane his great prayer! Facing God, what was his word? "Father, I will . . ." And when it was all over his final message to his disciples was: "All power has been given unto me in heaven and among men, and I send you out with my power, and I will go with you."

Strong and powerful to the end of the world and to the last day of time!

And the Gospels set him forth not only with assurance and authority from the first to the last, but also as the great character-molding, all-revealing influence.

Nobody ever touched Christ and went away the same man he was when he came. If he was susceptible of becoming a better man Christ took him and made him that.

He gathered that little group of friends: a second-class tax-gatherer, a few men making a bare living from the fishing trade, humble farmers walking behind their oxen. And what did he do? He sent them to be the most powerful personalities of their day, to shake the whole world!

Again and again a man came to him who did not mean to be changed. Christ tore the masks from his life and ideals, and he stood exposed, all his inner character uncovered.

And he does today what he did when he was here. Either he makes character or he lays bare character that will not allow him to make it. As he was then he is now.

He changed others, but no one changed him. He knew his own path, and traveled it. "I know my own way," he said, "and I go my own way." He asked nobody's advice, corrected his judgment by no other person's opinion, gathered no group of advisers and coun-

cillors. He was light in the midst of the darkness all about. One looks on him as the great influencing life.

A Dominating Personality

And the Gospels set him forth all through the story as the dominating personality.

In the midst of any group around him Christ is always the central figure. It may be a lot of common folk, and there Christ stood towering in the midst of them. It may be the learned men of the nation, and they went away testifying, "No man ever spoke like this." Or it may have been the representatives of the world powers of his time, and still he stood in the midst of them as the master of all.

A year ago last spring I stood on the old pavement near St. Stephen's Gate under the Church of Ecce Homo. There you can see the pavement on which Pilate's judgment seat stood. The stones are worn smooth as glass, and here and there are the stones where the Roman soldiers scarred the game boards on which they played. As you stand there on that old pavement it is not hard to reproduce the ancient scene. Pilate on the judgment throne, the representative of the empire that controlled the world. Roundabout him the high priests, those who stood for the religious authority of the nation. Here the soldiers and the rabble. In the midst of them a poor solitary figure with a crown of thorns on his brow, a reed in his hand, the soldiers spitting on him. And who is the outstanding figure there? There Jesus stands judge of his judges! Not the representative of the emperor on his throne, not the high priest, but Jesus of Nazareth standing there in the midst is the one authoritative and controlling figure of them all.

And we see this all bared in this lovely story of Jesus washing the disciples' feet. There is the authority and the strength of Christ, the self-assertion and daring, the courage and boldness, the gentleness and meekness, the Lion and the Lamb. For what was the background of these words we are thinking of today?

You remember Jesus had said to his disciples to make ready for the Passover supper. It was the last meal together before the crucifixion. They knew all day something was impending, but just what it was they did not know. He told them the shepherd was to be taken from his flock, and they knew that night he was to talk to them as never before. And how did they make ready for all the solemn purpose of that evening? They revived the old controversy as to which of them was to have the first place. On the way they were fighting with one another, each man claiming that when Jesus was gone he was to be the first of the company.

We can easily reproduce the argument. Simon claims first place. "Don't you remember what Jesus said to me at Caesarea Philippi, where the great waters come gushing out from under the rocks? 'Simon,' said he, 'thou art the rock on

which I am to build my church.' The first place is mine."

"No," said James and John. "The first place is ours! Our mother bespoke it for us. She talked with Jesus and asked him if we might have seats one on his right and the other on his left. And he said we might have them if we paid the price. And we have paid, and will pay."

"No," said Judas, "I am to be first! Who has borne the treasure bag all these years? Whom did Jesus indicate to be manager of our company and have charge of all details? Christ designated me to be first."

One by one you hear the company setting forth their claims. When they came to the Upper Room you know what happened. Now it was not according to Oriental ideas of good breeding, it was a disreputable thing for a man to sit down to supper with unwashed feet. It was somebody's duty to have done the rites of hospitality for the rest of the company. Only, that would have been to abdicate ones claim to priority. They arranged themselves around the table, sullen and angry, no man willing in love to wash the feet of his brethren.

And Jesus came into the room. He knew what was wrong, but he said never a word until at last supper was over. Then he arose and called for a basin of water, took a towel and girded himself, and set out to wash his disciples' feet.

You can see Simon Peter first protesting and then bursting forth: "Lord, wash not my feet only, but also this unclean mind of mine, full of mean and envious thoughts! Wash these unclean hands that have been grasping at the place of mastery!"

And so the rest.

"No," said Jesus. "You would not wash one another's feet, and consent to be the servant of the rest. Now I will do what none of you would do!"

One by one he went around and washed their feet.

I imagine there were some wet faces before he got through, faces streaming with tears. And when the work was done and the Lamb had opened his meek and gentle heart to them he stood like the king he was in the midst of them.

"You call me Master and Lord. You say well. That is what I am!"

We see it all here: Lamb of God and Lion of the tribe of Judah; weakness and gentleness, power and strength; strong Son of God, Master and Lord!

I was reminded the other day of something a friend of mine was told by the master of one of the colleges in Oxford.

"You know," said he, "we are asking a good deal of the world today when we claim that the secret of this universe, the answer to all its riddles, the meaning of life, are to be found in a man who was hanged."

We are asking a good deal, but Christianity does not rest on a man who was hanged only, but on a man who was hanged and did not stay dead, who broke through all the bars of death. The watch, the stone, the seal, Christ came through all with his strength, his power, his victory, saying as he did that night: "I am your Master and your Lord!"

It seems to me that if our day needs to hear any voice it is this voice, the Master's voice. We are told that this is what our day does not want to hear, it is master enough for itself. And I do not suppose there are any words more characteristic of our time than Henley's:

"I am the master of my fate, I am the captain of my soul." Were there ever more futile words than those? That was the last thing Henley was. He was the wrecker, not the captain. No one of us is master.

There is no such thing as life without a master. Our Lord knew that well enough. He said we can choose our master, but one we must have. All life is lived in servitude to some great mastery: lust, or sin, or money, or power, or vanity, or pride, or honor, or glory, or virtue, or praise, or truth. Something is the master of every human life. Our only choice is to choose our master.

Twofold Mastery

"I am your Master and your Lord." There were two characteristics of Christ which stand forth in our thought as we confront our day's need.

He was master of evil. He never deceived him. He was never confused by it. He knew he was master of evil.

There are those who would interpret his life in these terms alone. When I was an undergraduate somebody flooded the colleges with a book entitled "Not on Calvary." The purpose was to show that the great redeeming work of Christ was not done on the cross, but in the wilderness and temptation when he met evil in all its representative forms, and conquered and overcame it. The book erred not in what it asserted, but in what it denied. Christ did meet evil and overpowered it, triumphed over it all through life. "I saw Satan fall," said he. Nobody else ever did.

Looking over his own life he saw himself Master, his enemies defeated. He saw the end, and at the end the cross, but also the open grave; sacrifice, but also victory. He was the Lord of undefeatable power.

Not only was he master of evil, he also knew how to control the storms. He controlled the storms that tore the quiet Sea of Galilee. He could control any storm that beat across the face of nature. But also the storms that tear men apart within.

There is no more modern figure in the Gospels than the man whose name was Legion. There was not only one of him,—he was a battle-ground. Christ found him one day in the tombs, when the disciples were gone. When they came back they saw Legion sitting all quiet and tranquil, all the storm of his inner spirit died down, at last at peace and at the feet of Jesus.

Christ in History

And will you note just one last thing? What was it Jesus said that night? What were the terms in which he asserted his authority? "Ye call me Master and Lord, and ye say well: for so I am!" Not "I will be if you do so and so," not "I may become at some future day," but "I am your Master and your Lord!"

That is the indisputable truth about history. Look back over all the centuries that are gone and see one figure standing in the midst of all this great confusion! We can only understand it when we interpret it in terms of its relationship to Christ's mastery.

"I never understood history," said Johan von Müller, "until I came to know Jesus. Since then all is clear to me."

And what is true of the past is true of history today. It is all either revolt

(Now turn to page 551)

Be Of Good Cheer

By G. Campbell Morgan

I AM going to read five verses and one more. Let me say I am just reading the verses, taking them with apparent ruthlessness out of their context for the moment (not unmindful of the context, for we shall refer to that later). Some of you say, "Why doesn't the man say six and have done with it?" There is a method in my madness which will be evident presently. Now the five:

Matthew 9, verse 2: And behold, they brought to him a man sick of the palsy, lying on a bed and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee.

The second verse is found in the same chapter verse 23: But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

The third of these verses is found in the same gospel, chapter 14, verse 27: But straightway Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid.

The fourth of these verses is found in John chapter 16, verse 33: These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer. I have overcome the world.

The fifth verse is found in the book of Acts 23:11: And the night following the Lord stood by him, and said, Be of good cheer, Paul, for as thou hast testified for me in Jerusalem, so must thou bear witness also at Rome.

The one more is found in the gospel according to Mark 10:49: And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

You have already said six; I have said five and one. In five the speaker was Jesus, in the other his disciples. There are occasions when I think it is good to be quite frank with one's audience. I think perhaps one reason why this has been borne in upon my mind is the feeling I have perhaps growingly, as life runs on, we who face great audiences are always facing sorrow, and trouble, and fear. I was wondering as I have looked at the audience in this auditorium how much there is represented here, not that I would find out, God forbid. It would be impertinent to invade the sanctity of some sorrow. I have wondered how many here are looking forward with

foreboding to the days that lie ahead, how much there may be of sorrow, of dread, of fear. Well, that merely reveals the background in my own mind which has led me to the message of the evening. Every one sees what the theme is.

In all those five occasions Jesus was the speaker, and the words that fell from his lips on each occasion that I am thinking of, you know what they are: "Be of good cheer." It is interesting to remember that in the course of reading your New Testament, Jesus is the only one that is recorded as using these words in that imperative form. The particular verb here you will find in other verses, but here you have a sharp, clear, crystallized word addressed to the human soul. "Be of good cheer."

I am inclined to say, with what reserve may be proper, he was very fond of saying this, that it was a familiar word on the lips of our blessed Lord in the days of his flesh. I argue it from the fact that you have these five occasions, four of them (mark this fact, it is interesting) during the days of his flesh while he was here amongst men; one of them perhaps a generation after, or very nearly that, some years after his resurrection, after his ascension, when he was speaking to Paul. Four times I have it on record he said "Be of good cheer," and when he appeared to Paul that dark night in the prison house he used the same formula, and I dare declare he loved to use it.

And in the other verse I suggest to you, at least the disciples heard him say it so often they caught the trick of his speech and they said it to that blind man. I am not going back to that incident, but I like to read it. When they clamored for Jesus, and they tried to silence him Jesus said bring him to me. When they went to call him they used that same formula. I think they constantly heard their master use it—"Be of good cheer."

I want to say this evening how in my heart Christ is still saying this thing. We know the words of our Lord as they fell from his lips were preserved and recorded for us, and we know he himself is the same yesterday, today, and forever, and the things he said he still is saying. I declare this is his word to me, and using that very human way of stating it, I think he loves to say it today. I think he wants to say it to every troubled heart in this audience tonight. "Be of good cheer."

Go a step further. I declare there is no other voice in this day of turmoil and trouble, and perplexity that is saying this same thing, at least with any authority. Plenty of people are saying cheer up, but that is quite another matter, as I hope we shall see presently. The word of Jesus to troubled souls is "Be of good cheer."

Now that we may put our considerations into a brief space let us take three questions:

When did Jesus say it? What are these cases? Can I lose by looking at them? When did he say it according to these records?

The second, what did he say? What is this thing he said?

My last question, I think the necessity for which is created by the central one—what right had he to say it?

Suppose we take those three simple and elementary questions in the light of these stories and consider them. When did he say it? What did he say? What right had he to say it?

As to the when behind every one of these five, there is a story and I think you are familiar with them, for I am in a Bible conference talking to men and women who are familiar with the scriptures. I took the verses ruthlessly out of the context, so for a moment let us put the context behind it.

Take the first "be of good cheer." Do you remember the picture? It is a picture of a man, the details are wonderful and you fill them in. Jesus in a house crowded to the doors, that eastern house with the court yard. It was so crowded that no one else can get in. Suddenly there is a commotion outside. It is a little company with a man palsied, and here is a case where quite evidently, as the story reveals, the physical malady was the result of moral malady. It is not always so, but it was in his case. I know by the way the Lord dealt with him. He was outside and his friends brought him in.

Get the picture. A man shaking in every limb, unable to keep himself still for a moment, all the while knowing as he did know, that the physical malady was the result of moral delinquency, and his friends have brought him to Jesus. They cannot get him in the door, so they went up the stairs on the outside, onto the roof, broke the roof up, and let him down.

Look into the eyes of the man and gather the facts as I am trying to indi-

cate them. Palsied through sin. Look into his eyes and see the haunting sense of suffering that is there, of remorse. Are you looking at him, can you see him? Jesus looked into his eyes, and he said "Be of good cheer." I am bound to fail here, won't you help me? See that man suffering mental, physical, palsied, shaking, troubled, tempest-tossed within his own personality because of sin in the last analysis. Jesus looked at him and said "Be of good cheer." That is the first.

You go on in the chapter and come to that story some of us were looking at from another angle the other evening as Dr. Moffatt spoke to us, the story of the woman who found her way through the crowd, thin, emaciated from an issue of blood twelve years. Just think what it means, suffering from an issue of blood, and at that time science did not at all understand that. They would say any woman so suffering was suffering as a result of her own moral delinquency. It was not necessarily so, but that was the view. Consequently, that woman for twelve years had been excommunicated, not allowed in the temple, in a synagogue, divorced from her husband on account of this misconception, ostracised, outside the pale, and all the twelve years doing everything to find relief, to find healing, and failing.

Luke who himself was a doctor tells us that she had spent all she had upon physicians, and with the honesty of a good doctor tells us she could not be cured of any. Mark tells the same story in another way. She spent all she had upon physicians, and she had suffered many things of many physicians but she was nothing better, but rather worse. But it is the same story told in two ways. I want you to look at it here.

She somehow or other found her way through the crowd, and she did not touch just the hem of the garment in spite of all we read, but she clutched at the tassel at the corner of the garment. It does not mean the woman just touched the garment, but she took hold of it, clutched it rather than touched it. It is the touch of despair and yet the clutch of hope and faith. You know the rest.

Who laid hold of me? Just as you and I would have done. Everybody round about you, yet you say that. Someone has touched me, laid hold upon me, for I perceive virtue has gone out of me. Jesus always knows the difference between the jostle of a curious mob, and the clutch of a soul in its agony. He will know it tonight before this service is over. Now are you and the world trembling, shaking before him.

She thought to get, as Dr. Moffatt said, a superstitious approach. It is wonderful how God honors faith even if it is expressed in superstition. Shaken that way by sin, discovered, she came and told all the truth. I am trying to understand it. She was healed of an issue of blood, staunched the moment she made contact. Look at her now though. It isn't healing now. What is the trouble? She is lonely. For twelve years excommunicated, divorced, ostracised. It is hard to get back even when the cause is removed, that put you outside. She is all alone, and looking into the eyes of that woman in her loneliness, Jesus said, "Be of good cheer." That is the second.

What is the third? In the 14th chapter. It is perhaps more difficult to understand, at first. The storm, the disciples in the vessel alone, taking the course

indicated. He said go to the other side, and a storm had come with swiftness upon them. I never read that without being impressed by the loyalty of the men. I do not know much about a boat but I know if you have contrary winds, what you have to do is put your boat about and let it run back where you started from. The difficult moment is when you are broadside. Why did they not put the boat about? He said the other side, and they kept the prow of the vessel where he had indicated, in spite of the storm.

Suddenly they forgot the terrors of the storm in the terror of something else. What? A phantom. Imagine for a moment you do not know the story. It is difficult because you people do not believe in ghosts and I would like to remark I agree with you in a way, and yet if you happened to see one you would be as frightened as anyone else. And they saw an apparition, a figure moving toward them over the water. It is coming nearer through the impeding winds. The figure is marching on the trouble tossed waves threatening to engulf him. It is inexplicable, it is a mystery. And the voice came to them through the winds across the water, "Be of good cheer." Courage, it is Jesus speaking. Just as their hearts were almost palsied with the dread of the inexplicable mystery it said "Be of good cheer."

The third picture is the same group of men in the midst of a story of a different kind, I think almost more terrible than that. They are in the upper room, and Jesus is leaving them, or if not in the upper room then somewhere on the slopes of the mountain. He is alone with his own. In John 13 to 17 he is alone with that group and in their hearts is threefold terror. First he is going. They cannot understand it, they do not really know where. They have been asking him about it, but they are still troubled. The second thing is they realize all the world is hostile to him, and all he stood for to them, yet he is telling them they are to carry on when he is gone. And the third thing is the sense that they had of their own weakness and inefficiency. He is talking to them, and he is done now, and the next thing he says is "Be of good cheer."

The next story is way on, years after, when Paul is in prison, in the night. It is night which accentuates agony. Paul is depressed, I think I am warranted in saying it, not because of personal feeling, but because it looks as though his work is over. They have caught him, there is no way of escape, it is night, he is alone, and suddenly in the gloom there is a presence, and he knows who it is. It is the Lord. And what did Jesus say to him? "Be of good cheer."

To the man haunted with the sin sense, to the woman facing the difficulty of her isolation of the future in spite of healing, to disciples frightened by mystery, to the same disciples frightened by the world and its terrific forces arrayed against the Lord and themselves, to one worker who is shut up and it looks as though his service was over, and to every one Jesus says, "Be of good cheer."

When did he say it? What did he say? "Be of good cheer."

The revised versions, English and American, have rendered it that way in every case. The old version rendered it that way in four cases, but in the case of the woman, "Be of good comfort," as they used it then.

What does it mean? Does it mean

cheer up? Did Jesus say to these different people as he faced them in their sorrow, in their dread, in their fear from whatever cause "Well now, cheer up"? Does "Be of good cheer" mean what we generally mean when today we say "cheer up"? It certainly does not! You know it is a sort of popular slogan today "Cheer up, keep smiling." I confess to you there are times when I am angry when I see or hear it. I have had hours in my life where I think if a man had come and said "cheer up," if I could have got him I would have blacked his eye. There are agonies so profound, there are terrors so terrible that to come along and say "keep smiling" is blasphemy, is impertinence against the human soul, and Jesus did not say anything of the kind.

Here are a number of cases where Dr. Moffatt has helped you. Every time he rendered it "Be of good courage." That is exactly what it is. Yes, but I want to hold you for a moment or two and ask you to notice what particular word is rendered courage, because there are two sorts of courage.

There is the courage which I shall describe for lack of a larger vocabulary as objective. That is the courage of activity, the courage we put on. Isn't there a line in a hymn "Put a cheerful courage on"? That is fine. It means when you are frightened pull yourself together and go out and act. If a man comes when I am in agony and says "All right, I do not understand, but realize your courage, gird yourself, get up, do something," that man is my friend. That is good advice, but don't you see that is courage that is overcoming fear?

But there is another courage altogether. It is the courage which is the absence of fear. The being without fear. Now bear with me. There are two verbs in your Greek New Testament, and they are both found in your New Testament. Both refer to courage. Courage objective getting up in the presence of panic, overcoming and stifling it by activity. But the other is the word which means quite simply to stop being afraid. Not overcome your fear by action, but quit being afraid. That is the word that Jesus used every time and always. So, Jesus said to these different cases as he looked at them—cease being afraid. He certainly did not say "cheer up, keep smiling." He did not say "pull yourself together, go out, do something, overcome fear in activity." No. He said, "cease being afraid." That leads me straight to my last question.

What right had he to say it? No man has the right to say to some souls in their agony "cheer up." That is blasphemy. Every man has the right to say "Pull yourself together, man. Go, overcome panic by activity." That is good advice, but no one has any right to say to the soul "cease being afraid" unless that one can give the soul an argument against fear that shows there is no necessity for it. What right had Jesus to say it?

In other words, what was his argument against fear? And in every case, if you will consider it, his argument against fear was himself. He put himself between the soul and the cause of their fear.

Take the man. "Be of good courage, thy sins are forgiven." I hear the clamour of the rulers. What right has this man to say this? No one can forgive sins but God only, and they were quite right. But he said to them in effect, because you cannot follow into the spiritual and

moral realm and see activity there let me illustrate in the material world whether it is easier to say "thy sins are forgiven thee," or "take up thy bed and walk." But that you may know that the son of man hath authority to forgive sins, I say "take up thy bed and walk." And the man rolled the mattress up and walked. Our Lord intended to demonstrate his power in the moral realm. All I want is "Thy sins be forgiven thee." There Jesus puts himself between the man and his sin, exercising the authority that he alone has to compel putting away sin.

Somebody in this audience tonight is gripped with the same sense that Jesus Christ is saying to you tonight "you need not be afraid, I can deal with it."

All he had to say by way of argument to that woman was one word. She was excommunicated, divorced, ostracised, cast out, nobody wanted her. What? Listen to Jesus. "Daughter, be of good courage." Daughter. I am not going to argue, but I do not think she ever felt again the poignant loneliness she would have felt until he said daughter. He wanted her, took her, received her, cancelled for her forevermore the loneliness by that tender word, himself filling the gap.

The mystery is a little more difficult to interpret. The most dread hours that have come to us in life are the hours we cannot explain. The mystery sweeps upon us like a fountain, we cannot understand it. Perhaps I must not affirm it as a general rule, but I may utter it as an experience. As I look back across my life and feel how some inexplicable mystery filled me with agony, the voice of one has been the voice of Jesus saying "Be of good courage, it is I." He is at the heart of the mystery, and sooner or later the agony passes.

A little company was fearing and thinking everything was going to be defeated because he was going, that the kingdom of God was going down under the assault of the world when he said "Be of good cheer, I have overcome the world." If you do not believe that then you are excused for your grumbling and your rabid pessimism as you talk about the age in which you live. If you do believe it, all that will cease. He has overcome the world.

Paul in prison. Carefully just a minute. "Be of good courage, as thou hast witnessed of me in Jerusalem, so must thou bear witness also at Rome." What is the comfort there? Paul was going to get to Rome? I think not. Paul wanted to go to Rome, he had set his heart on reaching the strategic center of the world with his news. I think the comfort was this: to discover that his life was under the control of his Lord, because you know he has not always let his children out of prison. He has left them and they have died there. He has not always said "you shall get where you desire to go." He has thwarted our plans as to the experience of the moment, but he is always saying "Be of good courage, I am arranging for you." If he says you will get to Rome you will get there. If he says you will never get there it is all right. It does not matter if he is arranging. That is the secret of courage there.

Listen to the voice, the voice of Christ. "Be of good courage, cease being afraid, I am at hand." God grant us constantly such clear and undimmed vision of the Lord that we may take our way, courageous souls, through wind and storm until we see him face to face.

The Creed In Music

THE West Ridge Community Church of Chicago, Illinois, recently observed a Symphony Sunday. The feature of the Service of Worship was the presentation of a creed through the musical selections. The program was presented as follows.

PRELUDE: "In a Convent," by Borodin.
I. "I Believe in God, the Father."

1. Hymn—O Worship the King—Haydn
2. Psalter, Psalm 14: 1-6
3. Violoncello Solo—Mr. Henry Humbert
 - a. "Romance," by Conte
 - b. "The Heavens Are Telling," by Beethoven

Accompanist—Mrs. J. Humbert

4. Anthem by Choir—Kipling's Recessional, "God of Our Fathers" Bass solo

II. "I Believe in Jesus Christ, His Son, Our Lord."

1. The Birth of Jesus in Scripture
2. "Ave Maria," by Charles Gounod Soprano solo
3. Hymn—Hark, the Herald Angels Sing—Mendelssohn
4. Harp Solo
 - a. "Fantasia," by Verdalle
 - b. "Melodia," by Parkhurst
5. The Ministry of Jesus in Scripture
6. Anthem by Choir—"God So Loved the World," by Sir John Stainer

7. Pastoral Prayer. The Lord's Prayer.
"Seven Fold Amen"—Stainer—Choir

8. Worship of God with Our Gifts Offertory Solo—"The Sunken Cathedral," by Debussy
Dedication of Gifts by Choir (No. 740)
All things come of Thee, O Lord, And of Thine own have we given Thee. Amen."

III. "I Believe in a Life of Love and Service."

1. Anthem by Choir—"I Heard the Voice of Jesus" (Liszt's Liebestraum)—Schnecker Baritone solo
2. Hymn—O Master, Let Me Walk With Thee
3. Harp Solo—Miss Margaret Alwood
 - a. "Reverie," by Barber
 - b. "Nearer My God to Thee"
4. Sermonette—"The Ministry of Music"

IV. "I Believe in Life Eternal."

1. Women's Chorus—"Crucifix" (Come Unto Him)—Faure
2. The Resurrection of Jesus in Scripture
3. Hymn—"Lift Your Glad Voices in Triumph on High,"—Filby
4. Anthem by Choir—"Pilgrim's Chorus," by Tannhauser
5. Benediction
6. Postlude—"Coronation March," by Meyerbeer

Lord and Master

(Continued from page 548)

against or cooperation with the mind and mastery of Christ.

What is true of Christ's relationship in history is true of men and women one by one. He is our Lord, our Master. We do not make him so, and we do not unmake him by refusing to recognize him. We can be loyal and faithful followers of that Master or rebels against his authority, but Lord and Master he is still, and will be until the end.

I heard the eternal truth put in one incident by our friend Dr. John Kelman the last night he was in America. A little company of his friends had been invited to spend that last evening with Dr. Kelman. After dinner as we sat around our host suggested that Dr. Kelman tell us his outstanding impressions of America. He had been here five years, succeeding Dr. Jowett at Fifth Avenue Presbyterian Church. He was a man of honest and discerning mind, and we sat listening to what he said honestly and sympathetically about our American nation and its life.

At last he said: "You will be surprised to have me tell you that the outstanding impression I have of the United States I received before I landed on American soil. I got it on the steamship coming across the Atlantic. I had as fellow passenger Dr. Matthew D. Mann of Buffalo."

Dr. Mann was one of the greatest surgeons in America. It was he who had charge of President McKinley after he had been shot at the Buffalo Exposition, and all that human skill could do to save the president's life Dr. Mann had

done. He was a great fisherman too, and therefore a man of great reticence and reserve. I counted him as one of life's dearest friends.

On the final evening aboard ship, just before coming to New York harbor, Dr. Mann opened his heart to Dr. Kelman. He talked about his own life, and the Christian life, the world we live in and its needs, and problems and finally Dr. Mann broke out,

"Dr. Kelman, what we need is an emperor!"

"What," said Dr. Kelman, "an emperor? A democrat like you says what we need is an emperor?"

"That is what I said and mean! We need an emperor, and I will tell you his name. His name is Jesus Christ!"

That was not as modern as it sounds, because there are three places in the New Testament where Jesus is spoken of in this way. There are five words in the New Testament translated by our word "master." One occurs only three times, and the right translation would, I think, be emperor. Once where Paul speaks about a man being a vessel meet for his emperor's use. Again where Jude speaks about those who deny their only lord and emperor. And again when Peter speaks about those who deny the emperor who bought them.

Those men thought as Dr. Mann did: Christ is the emperor. And is that not the need in our own lives and the world? What would not the life of every one become if only he had Jesus Christ wholly and unreservedly for his emperor? And how it would change the church and the nation if Christ were our emperor!

THE MUSIC OF THE CHURCH

EDITED BY ETHAN BRADLEY

Twin City Choir Masters Organize

By Archie N. Jones and A. Raymond Grant

This is a story of a pioneer effort to improve the standards and quality of church music. Both of the authors have helped to shape the program in the twin cities of St. Paul and Minneapolis. Mr. Jones is the Director of Music in the Simpson Methodist Episcopal Church, Minneapolis. Dr. Grant is the pastor of that church.

FOR anyone interested in church music, an intriguing experiment, and one which will bring a dawning consciousness of our deplorable lack of education in the subject, is a little diversification in church attendance for a month or six weeks.

A surprising lack of any sort of standardization in the musical part of the services will be discovered, not only in the way in which the music is used in the various rituals, but also in the quality of the music. This is true not only in the choir anthems and solos, but also with the organ preludes, the hymns and responses. Some choirs do not know what a response is; with others, it is their chief function. Definite standards of musical material and performance have been set up in our schools, in our colleges, in our clubs, and even in our communities, but little thought seems to have been given to raising or establishing standards in our churches.

It was mainly to attempt to raise these standards that the choirmasters of Minneapolis and St. Paul, early in the fall of 1932, decided to organize their efforts. A survey revealed the fact that over three hundred churches in the two cities had professional choirmasters, and organists, none of whom, supposedly, knew what the others were doing. It is true that among some of the denominations, yearly festivals and contests were held, but nothing of an interdenominational nature could be discovered. A meeting was called, at which the situation was discussed, resulting in the Twin Cities Choirmaster's Association. In a few short months it has grown to a membership of about one hundred.

The purposes for which the organization stands are as follows:

(1) To raise the standards of musical performance and worship throughout the Twin Cities in all church organizations.

(2) To formulate and carry on an educational program for the benefit of the membership and their representative choirs.

(3) To standardize the profession and mission of church music.

(4) To bring to the minds of the ministers, congregations, choirs, and committees a realization of the importance of music as a function of worship, and,

(5) To perpetuate, through a permanent organization, cooperative activity, designed to cement the membership of the profession, and through these activities, raise musical standards.

To carry out the ideas of those responsible for the organization and the purposes for which it was established, a number of activities were engaged in through committee organization. In these activities a certain permanency of need was kept in mind. Included in the list have been:

(1) The establishment of a circulating exchange library of anthems and solos. Each member selects as many anthems as can be spared from the church library and places them in the central library located in one of the local music stores by a cooperative agreement

with the management. These anthems are left in the central library for a minimum period of six months, and are available to the membership at a small rental fee (to cover the cost of loss, depreciation and handling charges), for a maximum loan period of two months. Some two hundred anthems will soon be available to the members participating in the library.

(2) The establishment of a church artist bureau for the purpose of locating church music vacancies and filling them



Minneapolis Choir Masters Association

with the members of the Association not then working. A small fee is charged for this service, only to make the department self supporting. In some cases, directors and soloists are furnished free of charge to churches temporarily embarrassed financially, in the hope that, when the economic pressure is less felt, the positions may become remunerative.

(3) The organization of an annual festival of all Twin City choirs under the direction of a nationally famous conductor. It is interesting to note that in the 1933 festival, which was held in conjunction with, and as part of, the Biennial Convention of the Federation of Music Clubs, Roman Catholics, Lutherans, Russian Orthodox, and most of the other denominations sang, side by side, the Hallelujah Chorus from the Messiah, César Franck's One Hundred Fiftieth Psalm, and a number of other compositions.

(4) The establishment of an exchange program for evening services. Any choir wishing to exchange a program with another so indicates to the committee in charge, and it is arranged. Some twenty of these programs will have been exchanged by the close of the season.

ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

VALUES ARE REAL

There can be no doubt of the reality of values for us. When one stands in the tiny room in the Dresden Art Gallery which has been given over to the *Sistine Madonna* and observes the continuous stream of those from the corners of the earth who have come to stand in silence before the painting, which is to them more real, more practically effective—the canvas and paint, the light waves and principles of perspective which are the “facts” of the painting, or the beauty and meaning which are the picture? When one sees a young father and mother standing over the bundle of wriggling humanity which together they have brought into the world, which is more real—the flesh and bone and glands and tissue of which they are made, or the radiant affection which moves out from them to the child? Facts are real, but values are also tremendously real to us.

Henry P. Van Duzen in *The Plain Man Seeks For God*; Charles Scribner's Sons.

FROM HOME TO LIFE

After months and years of careful and devoted planning a home is built. Children come to add joy and beauty to the hearth and to enrich experience by the solicitude and love they awaken. With imperceptible steps time travels on its way, and at last a day arrives when, for the good of childhood's growing soul, coddling must give place to the stern discipline of the hard world. With amazing fleetness the years of babyhood and childhood roll away, and when the son becomes a man and the daughter becomes a woman, and even before, the shelter, the intimate fellowship, the deep joy, and the tender associations of the hearth must be interrupted. The interruption is bound to come. We recognize that it is best, and even when we shrink from it we pray for it. We pray for it with breaking hearts, and then we sit alone in a broken home. But we thank God through our tears that a strong and noble man is facing life and that a virtuous woman is bringing added beauty to the world.

Teunis E. Gouwens in *The Stirred Nest*; Cokesbury Press.

THE SEASONS AS GOSPELS

There are just as many seasons as there are Gospels in the New Testament. It is hard to see what we should do if there were five. We could not possibly dispense with one of the four. If a reporter should steal two of them away we would protest; if some one should take three of them we should cry out in pain. We would all feel like paupers if we had but a single Gospel. Because we are in possession of all four, our joy is complete. Why should we not think of the seasons as so many gospels? Why should we not say, sometimes, to ourselves—“the good tidings according to Summer!” “the good news



Paul F. Boller

To crowds that throng the city streets,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that
Thou hast made;
To masters in the realm of thought,
And toilers bent beneath the rod;
To lonely hearts by men forgot,
Be thou to all—the House of God.

—Lichtner

of Christ according to Autumn!” “the good news of the heavenly Father according to Winter?” The four seasons are so many evangelists and all of them convey a message from the heart of God.

Charles E. Jefferson in *Nature's Sermons*; Fleming H. Revell Company.

JOYOUS FAITH

A little street girl, lying helpless in the hospital, once taught her nurse a lesson about the meaning of happiness, that some of us also need to learn. In spite of her painful injury in a traffic accident, she seemed to enjoy the hospital strangely. One day she said to the nurse, “Say, I’m having real good times here. Didje ever hear ‘bout Jesus bein’ born?” “Yes,” answered the nurse, “but don’t talk any more now.” Then said the child, “I thought you looked as though you hadn’t; so I was going to tell you.” “But, how do I look?” asked the rather curious nurse. “Oh, just like most o’ folks—kind o’ glum!” replied the happy-hearted child.

Oh, how the sad world has always needed gladness! How true the spiritual instinct of Jesus when he said to his friends, “These things have I spoken unto you that my joy might be in you, and that your joy might be full.”

George Walter Fisk in *Studies in Spiritual Energy*; Fleming H. Revell Company.

MANY WAYS TO PRAY

In the past it was believed there were only a few ways of praying, only a few valid forms of religious devotion. Today we are beginning to realize there are as many roads to God as there are pilgrim souls, and that there are as many ways to pray—each authentic—as there are people who try to pray. Kneeling in silence, pouring out one’s heart in eager petition, standing quietly before the splendor of Nature, yielding to the spell of noble music or the ritual of a beautiful religious service, forgetting one’s self in the service of others—any of these acts may bring us within the reach of God’s eager love. Along any of these roads we may find God’s desire disclosing itself. Amid any of these experiences a truth which God has long been seeking to reveal may rise in starlike loveliness before the waiting mind.

James Gordon Gilkey in *Meeting the Challenge of Modern Doubt*; The Macmillan Company.

WHAT IS A CHRISTIAN HOME?

It has been many years since I saw Charles Rann Kennedy’s play, “The Servant in the House,” but its message will remain in my mind forever. It was to a so-called Christian home—the house of a Christian minister, in fact—that the man came to clean the drains. That drain-man was the playwright’s incarnation of the Carpenter of Nazareth. And what a transformation he wrought in the domestic relations, the professional attitudes, and the personal satisfactions of that home. He changed it from a home where religion was a form to be maintained and a duty to be carried into a home where religion became a power and a grace to sustain its members.

RISK AND ADVANCE

Na real boy would wish to play football if it did not carry some risk and danger, and no real man or woman thrills to an easy life. Recently a doctor treated for a severe head-cold one of Admiral Byrd’s staff. That man had gone through the whole Antarctic year without a cold (temperatures far below zero are not hospitable to streptococcus germs!), but when he returned to civilization he fell victim to sickness. Therein is a parable: the soul of man is never so healthy as in some dangerous outpost of the human advance. Let preaching sound its challenge. Let it strike the Garibaldi note: red-shirts will not be lacking! Let it say with Christ: “If any man would come after Me let him take up his cross daily—and follow!”

George A. Buttrick in *Jesus Came Preaching*; Charles Scribner's Sons.

Drama Solves Parish Problems



MARCUS L. BACH

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The only cost to me for the entire year is \$2.50, enclosed herewith. Start my enrollment with the current month and send the dramas postpaid to

(5) The organization of a campaign for the improvement of congregational singing. A number of techniques have been established for this purpose. Several directors have been "in circulation" to lead the singing in the various churches, especially in the Sunday evening services. City wide campaigns are soon to be inaugurated for the purpose of learning new hymns. "Inspiration" meetings during the week will be held to encourage the use of the better class of hymns in place of the too commonly used "gospel songs."

Since the organization has been exploring uncharted fields a number of committees were appointed, and these will be described briefly to present a picture of the activities of the association. A "new publications" committee was formed to keep the membership posted on the new publications issued month by month. A bibliography committee is working on a list of books, articles and monographs which will be mimeographed and distributed. The ways and means committee among other projects, is working on a method of utilizing the singers in high school musical organizations after graduation, in church choirs. This committee is also responsible for contacts with the ministerial associations, chambers of commerce and other bodies; they are also working at present

on a program of municipal summer music. Other committees are common to most organizations, membership, attendance, publicity, and program. The program committee, headed by the vice-president, has planned a program for the year, which has been inspirational and educational. At a recent meeting, the ministers were invited, some eighty attending. One of the ministers addressed the association on the subject, "The Function of Music in Worship." Other addresses have included papers and talks on "Hymnology," "The History of Church Music," "The Christmas Carol," and the "Sacred Classics." At the next meeting, the association is to entertain the choirs of the members. Approximately fifteen hundred are expected to attend.

The business of the association is administered by a president, Archie N. Jones, Simpson M. E. Church, a vice-president, Rupert Sircom, Westminster Presbyterian Church, and a secretary-treasurer, Charles Wohlford, Minnehaha M. E. Church.

Not to understand a treasure's worth,
Till time has stolen away the slightest good,
Is cause of half the poverty we feel,
And makes the world the wilderness it is.
Couper

FINDING THE ETERNAL

The moment a person discovers the buoyancy of water he becomes forthwith a swimmer. The beginner defeats his efforts because he supposes that it is the natural thing for the body to sink in the water. He assumes that he is likely to go to the bottom and drown if he risks himself in it. He starts out on his timid venture with a defeative state of mind. But by an act of bold experiment he finds some day that the water holds him easily and conveys him onward if he exerts himself. And with one heroic leap he becomes from that moment a swimmer. It is so, too, with the experience of finding the eternal in the midst of the temporal. Something happens on some sudden occasion that awakens in us those slumbering capacities which bring us into vital relations with "a World within the World we see," but of which we had until then only the dimmest suspicions. The heroic leap of confidence is as important for the seeker for God as it is for the swimmer. And the discovery of buoyancy is as important in one case as it is in the other. Expectancy comes as near working miracles as any state of mind does.

Rufus M. Jones in *A Preface to Christian Faith in a New Age*; the Macmillan Company.

ALBERT SCHWEITZER

In a genius like Albert Schweitzer, we find a brilliant intellect coupled with an unflinching belief in comradeship with God. In four fields he has achieved eminence; as a musician, philosopher, theologian and medical missionary. He is recognized as the greatest of all interpreters of Bach, and his two-volume work *J. S. Bach* has become a classic. His *Quest of the Historical Jesus* has had profound influence in theological circles. At the age of thirty—as a doctor of philosophy, a doctor of theology, a renowned musician, and author of several volumes—he decided to study medicine in preparation for the work of a missionary. Eight years later he sailed for Equatorial Africa, where he has since conducted a small hospital.

Kirby Page in *Living Creatively*; Farrar & Rinehart.

INTERPRETING GOD

Most all of us have read the autobiography of Helen Keller. You will recall that when the time arrived for her to study religion they secured the services of Dr. Phillips Brooks. In a long conference that wonderful preacher tried to make clear to this blind and deaf young lady, with all simplicity and earnestness, his conception of God. After an exceptional effort on his part, the young lady suddenly turned toward Dr. Brooks and conveyed to him the startling words: "I knew Him all along, only I did not know His name." . . . It is the function of Christ, even more than it was of Dr. Brooks to Miss Keller, for Him to disclose and to interpret God to us poor blind human beings. He said, "I am the way, the truth and the life; no man cometh unto the Father but by me."

John Like Gehman in *The Ceaseless Circle*; Fleming H. Revell Company.

• THE EDITORIAL PAGE •

The Record Of Christian Work

WITH this issue *Church Management* assumes a new responsibility which bears with proper weight upon the editorial shoulders. It is always a serious matter to undertake new obligations. Magazines, like churches and individuals, have their personalities. To attempt to carry on, even in a small degree, the work of *The Record of Christian Work*, is a sobering effort.

No journal in America has had a richer heritage than *The Record*. It came out of that great period of religious activity of which Dwight L. Moody was the dynamic figure. Its early issues were prepared under his personal direction. He shaped its program and forecast its future.

Those who had guided its destinies in recent years have been loyal to the spirit of the founder. The journal has been evangelical, world minded and tolerant. Under the editorship of A. P. Fitt it has been able to speak for the lasting things of the Christian faith and at the same time keep its columns free from bitterness and destructive controversy. Religious leaders of America have learned to turn to its pages to find the best of expository and homiletic material.

There is some precedent for combining the administration journal with the expository one. Some readers will remember that years ago *The Record of Christian Work* carried a subhead, *The Church Economist*. The latter was a periodical devoted to church administration which was absorbed by the *Record*. It was an early attempt to popularize a journal such as *Church Management*.

Mr. Moody was an able leader of men. The story of his life is replete with illustrations of his genius in this respect. From his utterances one could build a good text book on church administration. His entire spirit is in harmony with the thing we have been trying to do in this journal.

We believe that the combination of these two periodicals is going to produce something unique and worth while. The newer journal is going to be here to serve. Its destiny is going to rest with the churchmen of America who understand its vision and believe that it has a place in the complex life of today.

The Sermon Contest

THE battle of the sermons has moved, at this writing, from the desks of the preachers to the editorial rooms of *Church Management*. Readers are now giving the preliminary readings before they are passed on to the board of judges. About three hundred sermons were submitted. Most of them are good.

One of the first decisions we have had to make is in regard to the date of the "Sermon Issue." It will be impracticable to give these sermons the reading they deserve and have them ready for publication in the September number. So the date has been advanced. October will be the all sermon issue.

The ordinary issue of sixty pages of *Church Management* contains as much material as the average religious books. The publication of these prize sermons in the October number will give you a volume of fine sermon and expository suggestions at no extra cost. If you are a subscriber it will come to you as a matter of course.

Church Management readers have always had full value for their money. The next year will see even greater values in the program to be offered.

Let Preaching Take The Offensive

"WHAT will the depression do to the churches?" The question has been discussed, rediscussed and still discussed. It is no longer an inspiring subject. But through the entire consideration one attitude on the part of preachers and laymen has been apparent. That has been the plan to sit back and wait to see just what will happen.

"You say that the depression will stimulate an interest in religion," says one man. "I will wait and see. I haven't seen any great spiritual movement around my church yet." Sometimes the watchful waiter is hoping that there will be no spiritual revival. It will give him a chance to prove that the optimistic prophet is all wrong. The prophet may be wrong many times, but he is always nearer the right than the man who sits on the side line to see if things are going to happen.

The economic upheavals of the world offer untold opportunities, in every line of activity, to the fellow who is aggressive enough to use them. The wealth of the world will change hands. The educational ideas of a century will be changed. Attitudes toward banks and business institutions will be radically changed. Perhaps society will present an entirely new line up. The greatest spiritual opportunity of an age for religion is at hand. But none of these things are for the fellow sitting on the side lines. They are for the man who is aggressive enough to grasp the situation and use it.

The preacher should not wait for the depression to end to fill his pews. He must be one step ahead, interpreting the affairs of life in such a way that men will flock to his church. If he has no message for this day it will take a mighty rough flog to get men and women to crowd his church. If he has an interpretation which strikes home the world will soon know it.

In fact, as far as most of us are concerned, the question might be entirely changed. It is not, "What will the depression do to the churches?" Rather, "What have the churches to offer to the world in this time of need?" For the preacher the question is not, "Will the depression send me anxious hearers who will fill my pews and maintain my salary?" Instead the vital question is: "What have I got which will help men to understand God?"

In other words we need sermons which are leading thought, not those which are capitaliz-

ing the spiritual quest, stimulated by economic conditions.

Waiting for the return of the tide is, at best, a lazy occupation. The wise preacher is going to get out in the deep through his own resources. It is time for preachers to drop the "watchful waiting" policy. The quicker they decide to take the offensive in their sermons the better for the world.

Remember the parable of the lost sheep. The shepherd did not await the return of the lost one. He went after him.

A Challenge To The Youth Of America

THE Federal Council's Department of International Justice and Goodwill is launching a Three-Point Peace Project for the Youth of America. Young people are invited to do three things: to study the peace and war problem; to interview an adult regarding the cause and the cure of war; to write an essay of not more than 800 words on the results of the interview.

Youth should know the facts regarding present-day world problems. These facts, presented in a unique and readable style, are now available in a new pamphlet of more than 100 pages, entitled *Men Conquer Guns*, issued by the Federal Council of the Churches. This

pamphlet deals with such questions as disarmament, the Japan-China controversy, the new German situation, the League of Nations, the traffic in arms, the relation of the United States to the world's peace machinery, international security, and the stake of religion in the peace movement. The two colored cover pages of this pamphlet represent a unique and interesting departure from the average run of peace literature. The graphs, too, are both interesting and exceedingly enlightening.

The second feature of the Federal Council's peace project for youth is the interviewing of an adult on the war problem. A special interview card has

been prepared for this purpose. The young person holding the interview is asked to prepare an essay of not more than 800 words on the answers thus recorded explaining why he or she is or is not in agreement with the opinions expressed by the one who is interviewed. Every young man or woman who returns the card and essay to the Federal Council will receive a beautifully engraved Certificate of Merit, which pictures symbolically the historical pageant of the evolution of world peace and is suitable for framing. It will bear the signatures of Sir Eric Drummond, Secretary-General of the League of Nations; the Right Honorable Arthur Henderson, President of the World Disarmament Conference; Ambassador Hugh Gibson, Ambassador Norman H. Davis, and Dr. Mary E. Woolley, American delegates to the Conference; and Dr. Albert W. Beaven, President of the Federal Council of the Churches.

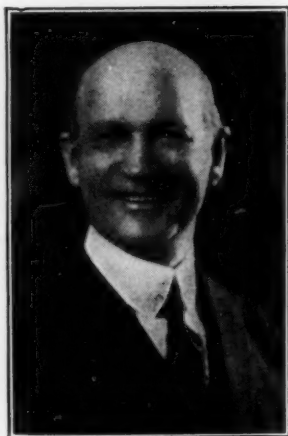
Cash awards will be given to the authors of the fifty winning essays. These, of course, are in addition to the Certificates of Merit. The author of the best essay will receive a cash award of \$25. There will be a second award of \$15, and a third award of \$10, and forty-seven awards of \$5, each. Each essay must be accompanied by the interview card and a sealed envelope containing the name and address of the writer, and should reach the office of the Federal Council on or before November 15. Announcement of the winners will be made, if possible, on January 1, 1934.

It is believed that this is one of the most unique and interesting projects of peace education ever presented to the youth of America. All communications in connection with this project should be sent to Walter W. Van Kirk, Federal Council of the Churches, 105 East 22nd Street, New York, N. Y.

GOD IS NOT INDIFFERENT

There is a beautiful story told by Honore Wilson Morrow about Kemah, an Indian chief who lost two sons in an accident. At first he was angry and bitter against the Great Spirit. But at last he thought it through, and a great peace settled down upon his heart. "It is best," he said. "How can you say that?" said another. "Well," said Kemah, "Great Spirit won't change way of whole world just for Injuns. He say 'Let Injun learn, poor fool.' All same He sorry for Injun." "Yes," sneered the other, "Great Spirit must be heap sorry. How you know He sorry?" "Because," said Kemah, "Great Spirit in me feel sorry. Great Spirit in Obob, in Ochee, in Molly sorry. He is in us, so he must be sorry, too. *Must be!*"

Consultation Service



Henry Edward Tralle

DR. HENRY E. TRALLE, as our educational adviser, is glad to answer, without charge or obligation of any kind, any questions regarding building and equipment. Do you want assistance in getting your church interested in a new building or in a remodeling project? Do you want to know how to make the best use of the rooms you have? Are there some problems of furnishings that perplex you? Do you need new floors in some of your present rooms? Have you a problem of relocation? Do you want to know of some of the newer trends in religious education? Do you need advice regarding the financing of a building or remodeling project?

However small your project and whatever your problem, Doctor Tralle can help you. He is helping pastors everywhere. His advice by mail is a part of the service of *Church Management* to its subscribers.

It might be that you would like to have a visit from Doctor Tralle. It is likely that he will be near you within the next few weeks and could conveniently meet your committee in conference, without charge, or possibly with only a small pro-rata sum toward traveling expenses.

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BOOK BROADCASTINGS

What the Writers have to Offer

Philosophy and Religion

Is There a God? by Wieman, Mackintosh and Otto. Willett, Clark and Co. \$2.50.

The chapters of this book first appeared in successive issues of the *Christian Century*, running through, perhaps, a half year. But a single chapter was published in each issue of the journal, giving those of us who eagerly followed them week by week the opportunity to think them over separately. Now that they are brought together in a volume we can carry with us a general impression of the entire discussion as we go over it again. For those who have no "mind" for philosophical reasoning, it will be helpful, I venture to suggest, to read Dr. Morrison's statement of the case each of the eminent authorities makes, as they appeared in the *Christian Century* at the close of the "Conversation." It is most encouraging that there is such intense interest in this all-important subject these days. The number of books written the last dozen years on this general theme, two with this precise title, is most heartening to religious folks.

Prof. Wieman seems to me to have by far the best prospect of commanding the future. In positively and repeatedly declaring that we do not need to *prove* that there is a God but only to *recognize* Him, he is rendering a service of the very greatest practical benefit. When that simple truth is understood by any considerable number of people a new day will have dawned for them and for all who come under their influence. But simple as this primary conviction is it is not easy for our confused age to grasp, either for us ordinary folks or for the philosophers, consequently the burden of Prof. Wieman's "argument" is directed toward helping us all to realize it as fully as possible. As intimated before, I hardly think he has succeeded entirely.

Prof. Otto, in opposition to both Prof. Wieman and Prof. Mackintosh, jubilantly proclaims deliverance from hampering belief in any God or gods! He represents Humanism at its best, or worst, according to the point of view. He should be grouped with Prof. Haydon and Prof. Sellars. Careful study of Prof. Otto's "argument" reveals that his inability to find need of God springs from the particular views of God he has come in contact with, and as a result, the limited prospect he holds before men. He feels that men and women have nowhere to turn for help but to themselves and to each other. "If they do this faithfully, resources of mind and heart now unsuspected may be discovered." Let this be admitted freely, but what such a process does not discover is the *unlimited* possibi-

ties that may be opened before men. It is to be earnestly hoped that Prof. Otto will discover this e'er long and be led to seek the true and living God to help him press toward this goal. Meanwhile we must not neglect to thank him very heartily for emphasizing, as he has done so well, what we can all do for ourselves and in co-operation with one another, in working out our own salvation.

Prof Mackintosh's "argument," while it is distinguished, perhaps, by greater clarity of statement than either of the others, may be said to be too argumentative and too logical for the typical modern mind. Beginning, as this discussion does, at the very threshold of conscious religious thinking, by raising the fundamental question, "Is There a God?" it will be discouraging to many earnest souls to feel they must go through a long process of reasoning before they find God! To begin by being assured that "There ought to be a God," then advancing to the assurance that "There may be a God," then that "There must be a God," and finally, at the end of the process, discover that "There is a God," seems to put too much strain on feeble and uncertain faith while it is halting upon the threshold of genuine conviction. Prof. Mackintosh's "case" would have been more compelling, I opine, if he had kept ringing the changes on his statement at the close of the sixth cycle, namely: "By way of the psychological approach and the method of religious experimentation we can succeed in establishing . . . the actual existence of God."

The limits imposed upon this review, or perhaps more accurately, this fragment of a critique, forbid further consideration of this most stimulating discussion. The book cannot fail to help all who read it keep their religious convictions abreast of the best thinking of the time. It will certainly make a very great contribution to the modern conception of God which is slowly but surely taking shape before our very eyes these momentous days.

F. H. H.

The Other Spanish Christ, by John A. MacKay. Macmillan, New York. 288 pages. \$2.00.

Here again we have a type of literature which carries with it an appeal for a more Christo-centric religion. Dr. MacKay has the historical advantage of placing in glaring contrast the dead religion of the first Spanish Christ, Catholicism, and the new "quality of life," with genuine ethical content, of the new Protestantism. We see in Latin America the absolute futility of the preachment of the Christ of dogma and the urgent necessity of "bringing to people, not a system, but a personality, one who bears the marks of the Other Spanish Christ."

Tracing the history of "the Iberian soul" from its North African origin, a

surprise to many, Dr. MacKay shows that their early religion and art is marked quite clearly by an admixture of Christianity and Mohammedanism. The familiar attempt on the part of all colonizing Roman churchmen was to "convert by the sword." It is this sort of religion that is fast falling into disrepute and the growing demand for a religion which gives freedom and release from tyrannical ecclesiasticism is emerging gradually as evidenced by the increasing number of Christian thinkers and writers such as John Lull, Rojas and others, not excluding MacKay himself, who are bearing witness to the possibility of a vital religion that will some day change the face of the religious world on that continent.

Dr. MacKay is not by any means uncritical of much of the Protestant emphasis, however, and he coincides to considerable degree with the Laymen's Missionary Report when he says that "there are also found types of Protestant missionary work which cannot fail to alienate thoughtful minds because of the bigotry and sectarianism they produce.

F. N.

Bible and Bible Interpretation

New Testament Times in Palestine, by Shailer Mathews. Macmillan Company. xix / 307. \$2.00.

Here is a most interesting and intensive study of the period 175 B. C. to 135 A. D. in which the dean of theological deans in this country records the results of his research of a life time. More than thirty years ago Macmillan brought from their press Dean Mathews' first volume under this same title. This year it is re-issued—not a mere enlargement but a carefully re-written account of the influence of Judaism and Greek culture especially upon the new religion born through Jesus.

During the years since Dr. Mathews' first edition of this work came from the press many new lights have been cast upon the interpretation of the Scripture itself and also upon the Mystery Religions. In his characteristically terse, accurate and interesting style the dean of the Divinity School of the University of Chicago has incorporated all of these discoveries with his own impressions changed somewhat, as he admits, by his careful study of the revolutionary spirit in France, 1789-1815.

He has given us really a study in social psychology, presenting a study of Judaism as a phase of a social mind determined upon national integrity and religious separateness. His thesis is that early Judaism is no mere background for another new religion but that it really is a drama of the human spirit from which has come two great monotheisms.

R. W. A.

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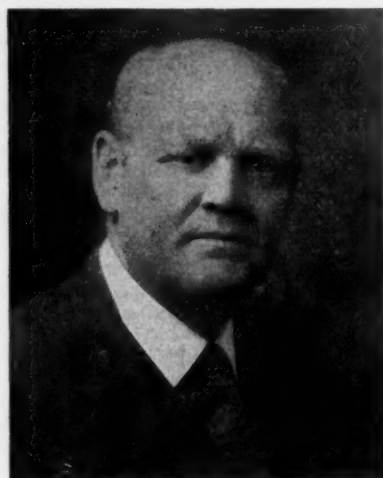
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Flames of Faith

"This is a charming book built upon an original plan. The author takes twelve of the poets of to-day, four women and eight men, and gives an illuminating sketch of the character and literary characteristics of each with illustrations from their poems."—*Watchman-Examiner.*

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"Brief, inspirational studies of nine modern poets: Edwin Markham, Vachel Lindsay, Joaquin Miller, Alan Seeger, John Oxenham, Alfred Noyes, John Masfeld, Robert Service, Rupert Brooke. The author gives interesting sketches of the poets."—*International Journal of Religious Education.*

Illustrated. Net, \$1.00, postpaid.

The Resurrection of Jesus, by Selby Vernon McCasland. Thomas Nelson & Sons, New York. 219 pages. \$2.00.

Here is a new and scientific study of the Resurrection story with its spiritual and functional values. The author sets out to portray the processes by which the story originated and developed into its present form in the New Testament records. The early accounts were written neither by "romancers nor scientific historians," but by Christian leaders in specific response to the many practical needs of the Church at that time. The Gospel message is pictured as a narrative of redemption, and can be best appreciated in our own age by an understanding of the various cults and customs which were so prominent during the struggling days of the new faith. Many points of the problem under discussion are explained, in part at least, by what the author calls the process of syncretism—the influence of prevailing customs and thought-patterns on the new movement.

Even though the work is very bold and highly technical, it is not designed to minimize the message of the Resurrection, for, as the closing words suggest, "The influence of the story of the Resurrection which was so tremendous in the early church has steadily increased with the centuries. It has cast a radiance into the lives of all the nations by bearing testimony to the quality of spiritual life which Jesus himself attained, in his own personal experience of God, and by illuminating the way for all those who have desired to be his disciples."

P. E. L.

Of Things Which Soon Must Come to Pass, by Philip Mauro. Wm. B. Eerdmans Pub. Co. xv/623. \$3.00.

The Patmos Visions of Philip Mauro are here enlarged and reissued eight years after the first appearance of this study. There is one additional chapter on The Millenium which has been added to the original work.

Mr. Mauro is a member of the bar of the United States Supreme Court and has had a life-long interest in the study of the Bible. His work shows distinctly, however, a lack of careful theological training, and entirely ignores the results of New Testament research and scholarship. His interpretation is done from an ultra conservative point of view and tries to show the Book of the Revelation as a record of things which have come to pass in history and others which are about to come to pass. He entirely ignores and does not even mention points of view like those of A. S. Peake, who feels that the Book of the Revelation was a message prepared for the particular generation of its author.

R. W. A.

The People of Ancient Israel, by Dorothy Mills. Scribner's.

In one hundred and seventy-eight pages the author tries to give a simplified and vivid account of the Hebrew people from the earliest times to the destruction of Jerusalem in A. D. 70, and succeeds very well in reaching her objective.

This volume should have value for the leader of youth groups who wish a survey of the history of the Hebrew nation as it developed its social life and

customs and maintained its relations with the other nations of that world. The order of treatment is chronological and at all times in harmony with the best scholarship in the field of Old Testament history.

This book throws into relief the search of the Hebrews to know the character of God, and reveals their growing understanding of God. This book should prove of value to those who wish a vivid and panoramic survey of this very important chapter in human history.

A complete reference list of Bible stories and a comprehensive index greatly increased the usability of the volume as a text or reference in teaching.

W. S. H.

The Man from Tarsus, by Lawrence O. Lineberger. Fleming H. Revell Company. 240 pages. \$2.00.

Another good life of Paul is not something new under the sun. The great apostle to the Gentiles has from the very beginning seemed to appeal to biographers. The year that passes without another study of his life is the exception rather than the rule. Not all of these biographies have justified their existence. Most of them, however, are not devoid of merit. The wealth of good material in this field makes one wonder as to the reason for each new contribution.

Such an attitude may cause the reader to approach Mr. Lineberger's work with a degree of prejudice. This feeling, though, will vanish before many pages have been read. It is true that the material in this volume can be found else-

where. The chapters are synthetic rather than original, but this does not mean that the author has not made an extensive and intensive study of his subject. Mr. Lineberger, who is pastor of St. Paul's Methodist Episcopal Church of Columbus, Ohio, has exceptional ability as a writer. Stylistically the book is a delight. It is, moreover, rich in ideas. The sub-title of the work is "His World, Personality and Religious Genius," and light is shed on all three of these phases of a great life. A more comprehensive and systematic treatment of the writings of Paul might have added something to the value of the book, but all phases of a big subject cannot be discussed in a modest sized volume. *The Man from Tarsus* is a brilliant and inspiring book. L. H. C.

Preachers and Preaching

From Faith to Faith, by W. E. Orchard. Harper and Brothers. 310 pages. \$2.00.

More than ten years ago Dr. W. E. Orchard, then minister of the famous King's Weigh House, remarked, "Some of you have been reassured about me lately that I am not going over to Rome, after all. I am not sure. I may! But why are you not afraid that I may join the Salvation Army? Because equally I may! What I hate are the middle ways." In spite of these positive, epigrammatic words no one had any reason to believe that if Dr. Orchard was "going over" at all, it would be to any other destination but Rome. His background was the "Dissidence of Dissent and the Protestantism of the Protestant religion." He was preaching in the church hallowed by associations with Thomas Binney, one of the most militant opponents of the Established Church. His service, however, was characterized by many of the forms and counterments of Catholicism. When he eventually allied himself with Rome he simply stepped a little farther along a road which he had been traveling a long time.

From Faith to Faith is the story of his spiritual odyssey. It is an autobiography with its main stress upon the inner life. A frank, penetrating self-analysis can never be without value. A career as unique as that of Dr. Orchard is worthy of study as an unusual exhibit in the psychology of religion. It must be confessed, however, that the book is decidedly dull in spots on account of the author's tendency to engage in a rather unprofitable subtilizing over matters which do not seem to be of the most vital concern. To those to whom questions allied with sacramentalism loom especially large *From Faith to Faith* is a book of the highest importance. Others will not find it especially convincing. The publisher's "blurb" informs us that it bears "a similar relation to our time that Newman's *Apologia* had for his." This, however, is an extremely doubtful statement. Orchard's journey to Rome is solitary. Newman was a part of the third of the great Oxford movements and was connected with vital aspects of the life of the nineteenth century. Then, too, the preacher of St. Mary's and the Cardinal of Birmingham had one of the greatest prose styles in the history of the English language, while Orchard's language is decidedly ordinary. Whatever the limitations of the book it is intelligent, sincere and indubitably Christian.

L. H. C.

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Chicago, Illinois New York, N. Y.

The Process of Religion, edited by Miles K. Krumbine. The Macmillan Company. 266 pages. \$2.25.

In the "Explanatory Note" with which the editor, Dr. Miles H. Krumbine, minister of Plymouth Church of Shaker Heights, Cleveland, introduces this volume we are informed that it is "a little book of essays issued in honor of Shailer Mathews on the occasion of his seventieth birthday which falls on May 26, 1933." Another reason for the appropriateness of the publication of the work at the present time is the fact that with the close of this academic year Dean Mathews terminates his official relations with the Divinity School of the University of Chicago, his connection with the institution having covered almost forty years, twenty-five of which he has served as Dean. The book is a fitting monument to an illustrious career and at the same time presents an illuminating cross-section of modern theological thinking.

Dr. Krumbine informs us that the men who were asked to contribute were given neither topics nor instructions. They were told that if suitable they might write on the general theme, "The Process of Religion." Dr. Mathews was asked

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to choose one man to whom the editor should assign the responsibility of sketching the development of his theological thinking. His choice was Dr. Edwin E. Aubrey of his own faculty. An unusual feature of the book is that a personal sketch of the subject comes from the pen of his own son, Robert Eldon Mathews, professor of law at Ohio State University. Professor Mathews apparently approaches this task with some doubts as to whether a son should write a biography of his father. Judging by the product it would have been highly unfortunate if he had allowed any erroneous sense of propriety to have prevented his doing an exceptionally delightful and informing piece of writing.

Should the editor have assigned topics to the contributors? This question again and again obtrudes itself upon the reader. Had he done so the book would have been more comprehensive

ABINGDON NEW Books

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By E. Stanley Jones

This book has a Chinese background as Doctor Jones' other books have had an Indian, illumined by word pictures obtained by world-round associations. The author paints with vivid color the sorrows of mankind. He narrates the various ways of meeting these sorrows—combat them, ignore them, scorn them. Then vitally and magnificently and with original spiritual power he presents the Christian attitude of accepting suffering for the understanding of God and the enrichment of life.

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The Doctrine of Redemption

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This book, while independent and complete in itself, is a companion volume to *The Doctrine of God*, published three years ago. Together they cover the general field of Christian theology, and in this respect may be regarded as a single work. Professor Earl Marhatt of Boston University says, "Doctor Knudson has here done an enduring service for Christianity in clarifying its views of such major issues as suffering, sin, the Incarnation, the Atonement, the Kingdom of Heaven and immortality."

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but it would have been duller and less useful. Taking it all in all, it is an adequate tribute to one whom the editor with a delightful felicity of phrase characterizes in the words of John Sterling as "that large-minded, great and healthy man."
L. H. C.

Preaching Values in the Old Testament in the Modern Translations, by Halford E. Luccock. Abingdon Press. 332 pages. \$2.00.

No one who possesses that great volume: "Preaching Values in New Translations of the New Testament" needs any recommendations from either publisher or reviewer for this latest volume from the pungent pen of Dr. Luccock. This is indeed a companion volume and, unlike second books by popular novelists, this volume measures up to the high standard which the first one set.

Professor Luccock came to the Yale Divinity School five years ago as Professor of Homiletics and during that time has made a tremendous impression upon the young men training for the Christian ministry in that institution. No modern preacher and writer has a more intimate contact with all that is going on in the big towns of today, nor of the passwords which move the men who travel about the country. He has that faculty which he maintains the successful minister of today must have, —a mental alertness which sees sermons, not only in brooks and stones, but in the editorial columns of our great papers, the spectacles of the screen, the modern novels, and the ancient classics. He sees the germ of a sermon in the most commonplace experiences of life, even as did the great Preacher of Galilee. He has a sensitive appreciation of the feelings of the people, and seems able to pack into a few paragraphs, often into a single phrase or word, all that most of us would like to say but take so much longer to express. In no volume has his homiletic genius, his sparkling contact with the great issues of the age, his deep and powerful spiritual insight, Chestertonian satire, and delicious good humor, been given such fine literary expression as in this, his latest book.

Your reviewer is but a neophyte in the preaching ministry, but as a former student of the author, knows well how much help Dr. Luccock's books have been. Our praise is faint and feeble when placed alongside the glowing tributes of such princes of the American pulpit as Fosdick, Newton, Palmer, Sockman, and a host of others. Everyone who has seen the volume and even dipped into the well of ideas between its covers, has been lavish in his praise. Dr. Sockman's recommendation is the best one can possibly give the book: "The most suggestive single new book the preacher can now buy." To which we must say: Amen.
J. C. M.

Richmond Hill Sermons, by J. D. Jones. Harper & Bros. 285 pages. \$1.50.

There is nothing new, nothing startling in this book of sermons, just steady good preaching on the real essentials of religion. That makes a book, possibly a poor sensation, but it will develop a humble, steady demand. In England Dr. Jones is recognized as a truly great preacher and also as a Christian statesman. This collection of sermons prove him worthy of this recognition.
T. C. B.

Steering by the Stars, by J. W. G. Ward. Fleming H. Revell Company. 160 pages. \$1.50.

If story-sermons are to be given to boys and girls from the pulpit they are justified only when they have a spiritual content and religious purpose. The forty-six stories in this book fully meet this test. Religious truth is presented in a vivid and appealing way. The author retells some of the familiar Bible stories by placing old scenes in new settings. On the basis of material selected from the Old and New Testaments, the effect of religion on human nature is brought home to the child mind.

P. F. B.

Church and Social Progress

Christian Social Science, by the Rev. Dr. E. P. Pfatteicher. Falcon Press. 191 pages. \$2.00.

Rarely does one find a volume on Christian Social Science and rarer still one like this which preserves the progressively Christian interpretation of the Gospel and the really scientific analysis of society. The president of the Evangelical Lutheran Ministerium of Pennsylvania has done the parish priest, on whom rests the hope of the church, a great service in analyzing concisely and helpfully the major modern pastoral problems.

In a splendid logical fashion the author proceeds from a general discussion of the Bible as a source for social uplift, through a very happy attitude that for real Christians internationalism and patriotism are not incompatible, to the quest for a common denominator for all social life and centers. The focal point in which all the problems of the family, the church, the nations, the schools, the states, the industries, find their solution is the love of and for God and man.

The theological seminary, declares Dr. Pfatteicher, is the laboratory for social science. This particular analysis is especially appropriate since this material was first presented in a series of lectures on the Kessler Foundation to the students of Wittenberg College and the Hama Divinity School. Here he shows Christianity as the greatest social movement of the ages. He insists that modern ministers must lay greater stress on teaching in order to effectively mould men's wills in attempting to overcome religious illiteracy and apathy. Rightly does the author insist on a close and delicate touch on the pulse of human wants and needs so that ministers may be real healers and curers of souls. It is a difficult matter for a clergyman to prepare himself adequately to minister to physical as well as mental and spiritual needs of his parishioners, but such is his responsibility, maintains the author.

Treating the congregation as a social science clinic, Dr. Pfatteicher holds that the congregation must rid itself of a mere acquisitive spirit. Very appropriate to the season in which the book appears, he demands as the only cure from such materialism a return to unselfish service as that which characterized the life and death of Jesus.

There is a brief appendix in the book in which Dr. W. C. Schaeffer, of Allen-

town, Pa., a leading Lutheran educator, discusses "Visual Aids a Modern Social Factor." R. W. A.

Social Work Year Book, 1933, Fred S. Hall, editor. Russell Sage Foundation. 680 pages. \$4.00.

This is the second issue of a book that has become indispensable to social workers. Part I includes topical articles on subjects relating to social work activities, classified under the following thirteen heads: Families or Adult Individuals; Children; The Handicapped; Miscellaneous Classes; Mental Hygiene; Health; Industry; Crime and Penal Conditions; Leisure-Time Activities; Social Planning and Related Activities; Research, and Professional Problems; Social Work Under Specified Auspices; and Social Work in Relation to Other Groups. These articles have been prepared by carefully selected specialists in the fields covered and have been very capably edited. Part II contains directories of 387 national agencies, public and private, and 449 state agencies, all public.

Great care has been taken in the preparation of the second issue of the book to profit by experience in using the first. The preparation of the material was carried on as in itself a research project and the product is noteworthy.

The editor points out that the inclusion of an article in the Year Book "does not constitute endorsement of the activity described" and that inclusion of an agency in the directory does not constitute endorsement of its work.

An ample index adds much to the usefulness of the volume.

F. E. J.

Hollow Folk, by Mandel Sherman and Thomas R. Henry. Crowell. \$2.00.

This volume contains the report of a special social study of certain hollows in Virginia peopled by the type of folk found near the famous camp of ex-president Hoover on the Rapidan. Though the style of writing is largely that of a social study the stories told are so amazing that it makes a book at once fascinating and informing. It seems almost incredible that within sight of civilization it is possible to find families of such limited intelligence and resources. Here are pictures of children whose chief delight is the chewing of tobacco, families which have no idea of the most fundamental rules of private decency and sanitation, homes which the physician never enters and school teachers have not influenced.

Scenes of sickness and death are morbidly nerve racking. There is little brightness in the home and school scenes. Religion plays a very small part in the picture. In all it is a startling case study of a neglected people.

W. H. L.

India-Burma, Orville A. Petty, Editor. (Laymen's Foreign Missions Inquiry Fact-finder's Reports.) Harper and Brothers. 762 pages. \$1.50.

The Laymen's Inquiry in Foreign Missions revealed through its report *Re-Thinking Missions* has the Christian world thinking and discussing foreign missions. Now is released the first volume of the reports of those making the study. Though this is the first volume released it will be number IV in the series which is planned.

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Sales Agencies

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—Luccock

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The cost of the books is kept at a price which should make it interesting to all libraries, ministers and lay students of this missionary field.

W. H. L.

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Various Topics

Knowing and Helping People, by Horatio W. Dresser. Beacon Press. 268 pages. \$2.50.

If the author of this volume had sought a title which expresses the end of pastoral work he could have done no better than this. For when he assumes the role of pastor the clergyman's one task is to help people. The technique of pastoral theologies has a long heritage and many splendid volumes have been written through the ages on the subject. The recent advances in the understanding of the individual have opened the field up anew.

This volume is by a consulting psychologist. It has little expressed religious background. The minister reader will be left to his ingenuity in the translating of terms to fit parish procedure. But it does give a good hand book of human nature and outlines methods of help so people may adjust their lives to actual conditions. In details he shows how psychological forces may be used to dissipate phobia and readjust complexes and put the individual in a new way of life.

There is one serious omission in the volume. It has a worth while glossary. I found myself referring to it again and again. But it also should be very carefully indexed. Once the minister has read it it will go into his reference library. Nothing is more exasperating when trying to run down information on a subject than to find a reference volume without an index. This, of course, can be easily remedied in later editions. W. H. L.

A Preacher's First Books, by Harry D. Smith. The Standard Publishing Co. 80 pages. 75c.

The author of this small book is Professor of Practical Theology in the College of the Bible of Phillips University.

The introduction informs us that "recent books are not listed—because it is by no means certain which books of the year or the decade, or even the generation, belong in so restricted a company; and such books of worth get themselves well heralded in public prints, and in the conversation of the cultured and aware, and thus have less need to be recommended in any special way."

The book gives fifteen different lists with ten books in each list. No attempt is made to divide these lists up into the various fields of theological study. The remarks of the author, which follow his suggested list of books, are excellent—"The Praise of Books, The Choice of Books, A Great Library, The Bible as the Source of Sermonic Material, Dictionaries, Greek and Hebrew Languages, Lives of Preachers and Their Sermons, Biographies in General, Poems and Novels, Works of Science, When a Student for the Ministry First Meets Science. A Concluding Practical Counsel: A Reading Lesson."

Part two is devoted to special lists of books by other teachers in The College of The Bible of Phillips University. The different professors suggest books in their different theological fields. Ten books are suggested by each professor in his own field of teaching and study.

In the Addenda—(1) are given the list of "Books (written) by Teachers in the College of The Bible of Phillips Uni-

versity." (2) "How to Care for Books," by Miss Mary Kitchen, A. B., Librarian of Phillips University. (3) "Suggestions About Enlarging the Book List," by Dean Charles D. Hahn, Mus. D., of Phillips University. H. D. H.

Let the Hurricane Roar, by Rose Wilder Lane. Longman's. \$1.50.

Rose Wilder Lane—a pioneer and of pioneer heritage—has written a moving and challenging novel in "Let the Hurricane Roar."

Charles and Caroline are sweethearts from childhood. They determine to marry when old enough. This they do and with a few simple, practical gifts from their parents make their way westward to the Dakotas where the country is not yet settled. The loneliness and hardships Caroline at first finds hard to endure but the love and companionship of Charles are ample compensation. Their first home is a dugout. There on her seventeenth birthday with a blizzard raging outside—her child is born. The spring that follows is a happy one. Their first wheat crop holds out great promise and they make glowing plans for the future. Then comes the plague of grasshoppers which destroys every vestige of wheat. The profits of the entire year are destroyed. Charles is forced to leave Caroline to seek employment at the settlement. Caroline bravely carries on alone in the dugout on the prairie. She is looking forward so eagerly to his return in the fall only to be told he has met with an accident which will postpone his coming for months. She and her baby will have to endure the long, terrifying winter alone. Through it all her courage is superb. Her only neighbors are leaving and she travels with them to the town site trying to find employment. She is unsuccessful and returns to the dugout. Brave letters are written to Charles which are never mailed because there is no mail. After months of weary waiting Charles returns and the future once more seems glorious and secure.

E. K. L.

Three Waters, by Thomas Woods. The Argus Press (Albany, N. Y.). \$2.00.

When a publisher wishes to give me a thrill he presents me with a beautiful book. I like the feel of a de luxe edition and am sure to turn the pages carefully. This book certainly comes within this category. It is printed on a heavy cream colored rag stock with black and white sketches by Edward P. Buyck. The binding is cream colored board, trimmed with black cloth and it is imprinted with gold. Untrimmed edges add to the picture.

The verse contained in its pages have an insight into the mysteries of life. The three waters are Spring, Dark Water and Flood. The last section, Flood, gives a picture in song of God in Christ, Jesus. I am handicapped in writing of the book as I am not familiar with previous works of this author. But the lines sing themselves into meaning.

"Mine are the wounds that show on every side.
I am the color staining from the side
Of all the gardens men have crucified.
Here is the ebb: here, the resurgent tide."

W. H. L.

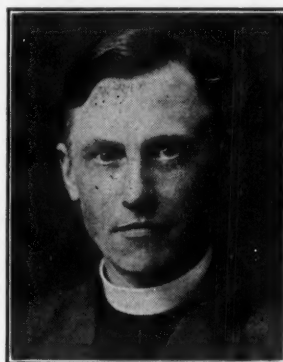
A Lay Sermon On An Old Book "The Bible In Spain"

By Frank H. Ballard, London, England

IT used to be a mystery to me why so many new books were written when so many old ones were unread. It is still something of a mystery why so many of us, even in impecunious days, spend money at bookshops when we already possess scores of books of which our knowledge extends little further than the covers. There are many volumes on my shelves which have been gazing reproachfully at me for years, and at last I could stand their looks no longer. I turned my back on publisher's catalogues and took down some of the masterpieces that have proved their worth.

There is before me as I write an attractive copy of George Borrow's *The Bible in Spain*. A pencil note on the fly-leaf tells me that it was in 1910 in Blackburn that I fell captive to that green leather binding. But a book mark shows that my knowledge of the contents never penetrated beyond the first few pages. All those years Borrow has been waiting with a patience unlike his real self and I have passed by on the other side. But now I have stopped and looked at him only to find that it is he who binds up the wounds and pours in the oil and wine. And now there is a green leather *Wild Wales* in the same edition appealing to me, with its fascinating introduction by Watts-Dunton, which will, I suspect, insinuate itself into these remarks.

Borrow was a man one would like to have met, though few would care to enlist as his travelling companion. He was born in East Anglia and boasted till death that he was an Anglo-Saxon, but his father was Cornish and his mother French, and temperamentally he was a Celt. At 16 years of age he entered a solicitor's office with little satisfaction to himself and perhaps less to his employer. He became a literary hack in London and nearly starved over his pen. To save himself that painful end or the indignity of returning to Norwich and living upon his mother's slender income, he took to the road and became a tramp. He was a man of fine physique, standing six feet three inches in height, and attracting attention wherever he went. He was especially attractive to and attracted by gypsies who in those days were still to be found in considerable number in England and Wales. It is a big jump



Frank H. Ballard

from all that to the British and Foreign Bible Society, but this big man was capable of big jumps, and he took them. He became the Society's agent in Russia and in 1835 he was ordered to Portugal and Spain. It was a man's job, if ever there was one, for the countries were in extreme confusion, travelling was rough and dangerous and Catholic prejudices were strong. The average man would have felt that he went in jeopardy of his life every day and would have turned from the dangers and difficulties. But Borrow enjoyed his five years in the Peninsula and succeeded not only in getting an edition of the Scriptures printed but also in getting the books circulated. The book now before me is an account of his experiences—as the subtitle puts it: "The Journeys, Adventures, and Impressions of an Englishman, in an attempt to circulate the Scriptures in the Peninsula"—and it is compiled mainly from the letters sent home to the Society. It was published in 1842.

I am tempted to write many things about the man and his book but I must put them aside in order to name some of the questions that have arisen in my mind as I have read. A book is to be judged not merely by what it conveys but by what it releases, and this one has released so many things within my mind that my space is too small to mention them, much less to discuss them.

I.

I have had revised within me long simmering doubts about conventional methods and standards of education. We have long preached the gospel of education and usually in practice it has been a bookish education. In spite of occa-

sional warnings we have crammed youths, with both eyes on examinations; and even superintended their games, leaving them little or no time for thinking their own thoughts or for dreaming and star-gazing. We have rubbed our hands with satisfaction when the system has so worked that universities have been full and graduates have become as common as blackberries in autumn. It cannot always be claimed that even the finished product is an educated person. With knowledge of one subject may go a pitiful general ignorance. With a certain efficiency in particular directions there may be a mind without margins, thought without background, life without distinctiveness. Education as we have known it has not been the school of personality men hoped it would be—though the pathetic trust in academic qualifications by public committees and diaconates shows that this is not yet generally realized. And now we have discovered that the whole process can be a cul de sac—that Cambridge scientists are glad to become drapers, and Oxford pass-men become policemen and many another graduate becomes—nothing! It has even been suggested that revolutionary movements in many countries—notably Germany and India—are largely due to the dissatisfactions of unemployed university graduates.

This seems remote from *The Bible in Spain* yet it has all been suggested by contrast. Here is a man which little schooling, no university, few educational advantages, yet everything turns to learning and all learning to personality. Nature was one of his open books; common men by the wayside were his teachers. His eyes and ears were wide open; interest and imagination were quickly roused. And the results were not only what he was and did but the books he has left behind him. This book before me is not an academic book, but it is packed with evidence of knowledge. Here, for one thing, is a master of languages—not, it is true, in the philological sense but in the traveller's sense—Borrow could talk to all sorts of strange people in their own tongue. Here, for another thing, is a man with an extensive knowledge of the history and literature of the people to whom he goes—not always perhaps exact in every detail, but available for practical necessities. And

The Black Maple

A Sermon For Children

By Charles B. Tupper, Warren, Ohio

THIS piece of wood is from a black maple tree which for many, many years has stood proudly out along the road which leads toward Vienna. It was estimated that the stately old maple was seventy-five feet high with its branches spreading like leafy arms reaching for the sunshine. The trunk at the base measured just two inches less than five feet in diameter.

A few weeks ago when a rather severe storm came driving in from the west the strong wind pushed its shoulders against this old maple. Now there had been many kinds of days during the long life of the tree. Sunshiny days, cloudy days, warm days, cold days; quiet days and stormy days. And always before like a proud king, the tree had smiled or frowned, and had stood stately and upright. On this day, though, when the strong west wind hurled its whole force against the black maple, it creaked and

groaned and then cracked and fell. And when it lay like a fallen giant it was easy to see why its strength was not able to withstand the storm. For, there, right in the center of that big trunk was a large place all hollow and decayed.

The man who cut the tree into wood for the furnace told me, when I asked him, that the decayed place in the tree trunk was caused by worms, little worms, that had worked and worked and worked until the strength of a great black maple was not able to stand against a storm.

Now, you boys and girls will have to live in all kinds of weather—bright days, dark days, hard days, easy days, lonely days, friendly days, lovely days, stormy days. And I want you to keep yourselves strong, and clean from bad habits which like little worms destroy your strength, in order that when storms come you will be able to stand and not be broken over like the black maple.

time would fail to speak of his interest in and acquaintance with architecture, his ready eye for beauty, his faculty for dealing with men and situations. An unusual man, no doubt! But might we not have more unusual men today if we trusted the training of life more and that of seminaries less? Has not this a bearing even upon our conception of the Christian ministry and the preparation necessary for the ministry?

What is this life if, full of care,
We have no time to stand and stare?

II.

Then, in the second place, I have had reinforced within me a suspicion that men of action are the best stylists. The suspicion was, I think, first planted in my mind by the saying of Rabbi Gamaliel that "all study of the law apart from manual toil must fall at last and be the cause of sin." It was revived when I read Mr. G. H. Mair on *Elizabethan Poetry and Prose*. "All the writers of the time," he says, "were in one way or another men of action and affairs;" and then he goes on to speak of Sir Philip Sidney and Ben Johnson (who "was in turn a soldier, a poet, a bricklayer, an actor, and ultimately the first poet-laureate") and others, in whom "you have constantly the warrant of life and experience in what you read. The little that is said is eked out by implication of the much that was done." Before that Mr. Mair had written on the Renaissance and insisted upon the same thing. "The writers, as often as not,

were otherwise utterly unknown—ship's pursers, super-cargoes, and the like—men without much literary craft or training, whose style is great because of the greatness of their subject, because they had no literary artifices to stand between them and the plain and direct telling of a stirring tale." I have tested the theory in many directions since and found magnificent passages in men who have not yet found a name amongst the great writers. David Livingstone is worthy of a place not only in the history of missions but also in the history of literature, and one day, I believe, his claim will be recognized.

Well, here in Borrow is another illustration. Always a man of action, but what a penman! I should like to quote some of his descriptions—of men and animals (especially horses and mules,) of buildings and towns, of mountains and plains. I should like to quote from the dialogues between all sorts of people—equally remarkable whether they are feats of imagination or of memory. Then there are the superb sentences, the fascinating narrative, the sudden changes from grave to gay. You get a thrill on the first page, and thrills continue to the end.

What a change might come over our literature if the recluse came out into the open and sedentary writers felt the full force of real life! And—what a change might come over our preaching if we preachers knew men better than manuscripts!

III.

One other thing George Borrow's book has made me think much about is the change that has come over religious and ecclesiastical thought during the last century. It would take long to work this out in any detail, but something may be indicated in a few sentences.

George Borrow was a simple-minded Protestant to whom Rome was Anti-Christ. Here and there he found a good priest, but the system was nothing but a pack of lies. It saw superstition everywhere and was quite unconscious that his own faith was not free from superstitious elements. Rites which to him were meaningless he condemned without hesitation. There was nothing subtle in his religious thinking. Religious people were to be divided as sheep and goats, and he had no doubt where to put the Roman Catholic and where the Protestant. And this was not uncommon in his day. All English Protestants may not have been as downright as Borrow, but there was enough anti-Roman feeling to make Newman complain in his *Apologia* about "the bias of the court." "It is the state of the atmosphere; it is the vibration all around . . . these are the real foes which I have to fight, and the auxiliaries to whom my Accuser makes his advances."

Today "the bias of the court" is against the Protestant, Catholicism is in the fashion in this country, and its apologists arise even in Free-Churches. There are numerous pleas for beauty in buildings and ritual in worship. There are occasional demands for an external authority and increasing centralization. And as for private prayer and public devotions we are frankly advised to learn from the Catholic technique. (See, for example, "Essays Congregational and Catholic" pp. 230 ff.) I am not prepared to say that the change is altogether to be deplored, but we ought to realize how great it is. We ought to take care not to be swept along by a current we do not understand. New ideas are not to be accepted simply because they are fashionable. The naiveté of Borrow is impossible to most of us; but let us not be gullible in another way!

At least *The Bible in Spain* has sent my mind careering down some long avenues which lead out to great open spaces. And now my eyes rest on *Wild Wales*, and I think of *The Romany Rye*, *Lavengro* and other unexplored volumes, and I wonder what universes of thought they are waiting to open out to those who are prepared to let this heroic and honourable vagabond be their guide.

The heights by great men reached and kept

Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

—H. W. Longfellow.

The Fraternity Minister

By Warren Prince Landers

IT may be assumed that all clergymen cultivate the fraternal spirit. It is a distinct asset. We must not love the brethren in a collective sense only; individuals are to be included. In college the prospective minister will have this attitude developed, if it is natural. At least he will discover its necessity.

The number of men who enter into extra-university fraternal organizations appears to be increasing in normal economic times. The reference is to Masonic bodies, Odd Fellowship, K. of P. and other brotherhoods founded, as Washington wrote of his own Order, 1798, "in benevolence and exercised only for the good of mankind."

There are excellent reasons why the clergy should interest itself in the fraternal groups of today. Once looked upon by churchmen with suspicion, they are now known to be of great value to the cooperative life of the average community. Small towns are sometimes over-lodged. Where that is true the same criticism may often be alleged regarding churches.

One of the chief helps to the modern minister who will ally himself with the high grade representatives of the more influential fraternities, is that his leading laymen are frequently members. These are men of whom he is continually requesting service. They may not voice their desire in direct invitation, but often they wish that "their pastor" was "one of them"! Reciprocity is to be regarded. Sympathetic understanding, the very possession of esoteric knowledge held in common, supplies a bond of invaluable fellowship.

The dominance of women in most churches creates a field of pastoral relation and service. Where they are so prominent, contacts supplied by organization of men—though outside the church, yet working in harmony with it—will give the minister needed balance and program emphasis. They will furnish opportunity in which to influence the man-side of the community.

The writer was present at the initiation of a clergyman into such an organization, when the head of the order spoke of the values the new member would contribute to the fraternity. But it developed in after months that the Lodge made a far greater contribution to the cleric. It opened for him certain doors of approach, it cultivated hidden resources in the minister; it gave him greater common ground for association and influence.

Primarily, then, membership answers the challenge of his own men. One gives reciprocally in response to their continued support in personal service and purse, constantly placed at his disposal within church areas. In addition is the significance of such association with men as it reveals their extra-church interests and points of view. The minister learns to speak a new language. Brotherhood is not merely on paper, nor yet only a peroration of a sermon. It becomes a practical thing, brought to him from new angles through a cross section of average good men and to which he makes response. Allusions from ritual serve illustrative purposes in the minds of many in his congregation, and by skilful use may throw light upon numerous moral and spiritual problems.

Further, many pastors are men of books, chiefly. The times demand—they always have—that the profession produce what must here be called Men of Men; experts in human documents; ministers who can learn from others of their KIND and make use of that acquisition in projecting an effective ministry.

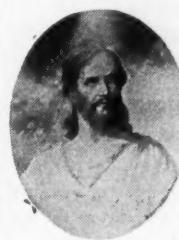
It might do many clergymen good to hear some official Lodge laymen interpret ethical truth. There may be additional value in hearing one's own men develop, from a heritage of moral teaching an understanding of life and its imperatives. In the very inflection and emphases ministers might discover echoes of their own pulpit utterances. Or if the men who function for the time are not regular attendants there remains the high usefulness of listening to construction placed by average non-churchmen upon spiritual impulses and teaching today.

In certain great fraternities have risen definite orders of youth. Regardless of the thought that they may be "feeders" to adult groups, there is significance in the fact of their rapid growth and evident welcome by older boys. A study of the psychology of this movement will prove exceedingly instructive. Another phase of great importance is the revelation to non-Episcopal clergy—possibly to some of them—that the general run of men have deep interest in aspects of ritual. At least it suggests their possible reaction to the enrichment of services of worship.

Most clergymen who become members of fraternal organizations are often called upon to act as chaplains. Many occupy such a "station" for years. They can testify to an increasing larger par-

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ish, greater than the average church can offer. Such chaplains become pastors of men-at-large, burying their dead within and without the organization and officiating at marriages and baptisms. This service is of course usually in families unaffiliated with churches.

All this does not mean that for fraternities the ministry neglects the church. It does indicate that there is at hand another field of service. There is another angle of approach to men. There is a place where the clergyman, who has grown into the confidence of men, can declare and know that he will be heard. It is difficult to estimate the real value such service renders to his church.

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We bury the dead so glibly—

It's part of our job, you know!
We preach, and baptize, and marry,
Ay, merrily life doth go!

But, Oh, there's pain and heartache,
There's joy, and hope, and fear;
There's a heart, a soul, a HUMAN,
Has need of the cheer and the tear.

God grant that, like Jesus, while tread-
ing

Life's rugged vale and steep,
With mankind, toiling, bleeding,
We can hope, and laugh, and weep!

Victor E Beck,
Mankato, Minn

THE CHURCH

"Love built this shrine; these hallowed walls uprose
To give seclusion from the hurrying throng,
From tumult of the street, complaint and wrong,
From rivalry and strife, from taunt of foes. . .
On silent feet come in,
Bow low in penitence. Whoe'er thou art,
Thou, too, hast sinned. Uplift in prayer thy heart.
Thy Father's Blessing waiteth. . .
Leave thou thy burden, all thy cares and fears;
Faith, hope, and love are thine, for thou hast prayed."

A New Antichrist?

NOW Herr Hitler must take it. Every generation has its own antichrist. The communication bearing the pictorial description at the right is a good illustration of how Scripture may be interpreted to meet a purpose.

"His number is six hundred, three-score and six," says Revelations. Now all that remains to make Hitler the beast is to fasten that number upon him.

The method of accomplishment is quite simple. True, the Greeks used letters for numerals but they never used them in this way.

For the Greek Eta (H) is hardly equivalent to the English H. And it requires considerable fancy to make the Greek Rho (P) substitute for the English P in Adolph. Of course the English PH is the Greek Phi (Φ) which has a numeral value of 500 which would make quite a different story.

It's an old trick and really does not deserve all this space but some people seem to fall for it whenever it is used.



H	8	A	1
E	5	D	4
R	100	O	70
R	100	L	30
		P	100
H	8	H	8
I	10		
T	300	H	8
L	30	I	10
E	5	T	300
R	100	L	30
		E	5
		R	100
	666		666

A	1	I	10	P	100
B	2	K	20	Σ	200
Γ	3	Λ	30	T	300
Δ	4	M	40	Υ	400
E	5	N	50	Φ	500
Z	7	Ξ	60	X	600
H	8	O	70	Ψ	700
Θ	9	Π	80	Ω	800

$$\Delta = D; \Lambda = L; P = R$$

For numerals the Greeks employed the letters of their alphabet.

other boys." There was a military officer who compelled war to come out from under its camouflage of abstractions and to remain before his eyes the leering brutal reality that it was.

Justin Wroe Nixon in *The Moral Crisis in Christianity*; Harper & Brothers.

A soul deaf to God's voice is very easily charmed by the voice of the tempter.—Mrs. Ballington Booth.

Absence of occupation is not rest;
A mind quite vacant is a mind distress'd.
—William Cowper.



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Christ Was the Outdoor Son of God

By William L. Stidger

My Master was a man, who knew
The rush of rain, the drip of dew,
The wistful whisper of the breeze,
Night's magic and its mysteries.

He was a man of sun and stars,
He knew the Pleiades and Mars,
The Star-trail called the Milky Way;
The crescent moon, the dawn, the day.

His feet were stained by dusty ways,
His cheeks were brown as autumn days;
His skin it had the look of one
Who knew the blazing balm of sun.

He walked alone upon the sea,
Spake peace to wave-washed Galilee;
All shores and seas were in His thought,
This Man, God-bred, Star-led, Sky-taught.

To Him there were no sweeter tones
Than water washing over stones;
To Him no splendid symphony
Like murmuring, blue Galilee.

His hair and heart were washed by
showers;
He loved the wayside fields and flowers;
The sea and tree, the star and sod;
He was the the Outdoor Son of God.

Guidance

By Grenville Kleiser

Dear God, I pray for guidance
Along life's path today,
To know that Thou wilt lead me
Securely on the way.

Dear God, I pray for guidance
Through worldly storm and strife,
That I may walk serenely
And find eternal life.

Protect me from all danger,
Put lurking fear to flight;
Walk close to me today, dear God,
And guard me through the night.

GOD IS NOT INDIFFERENT

There is a beautiful story told by Honore Wilson Morrow about Kemah, an Indian chief who lost two sons in an accident. At first he was angry and bitter against the Great Spirit. But at last he thought it through, and a great peace settled down upon his heart. "It is best," he said. "How can you say that?" said another. "Well," said Kemah, "Great Spirit won't change way of whole world just for Injuns. He say, 'Let Injun learn, poor fool.' All same He sorry for Injun." "Yes," sneered the other, "Great Spirit must be heap sorry. How you know He sorry?" "Because," said Kemah, "Great Spirit in me feel sorry. Great Spirit in Obob, in Ochee, in Molly sorry. He is in us, so he must be sorry, too. *Must be!*"

Albert W. Palmer in *Paths to the Presence of God*; The Pilgrim Press.

Idleness is emptiness; the tree in which the sap is stagnant remains fruitless.—*Hosea Ballou.*

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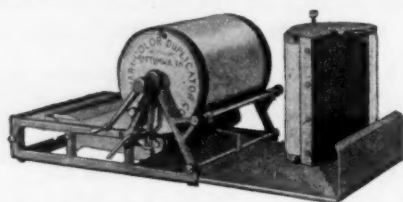
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Pastoral Committee's Questionnaire

By Frank Fitt, Grosse Pointe Farms, Michigan

SOME months ago *Church Management* published an article of mine containing a questionnaire for the local church which ministers might use when invited to consider a call to another parish. This questionnaire had been used twice in the writer's experience. The first time it saved him from going to the leadership of a church for which he was not suited. Outwardly the call seemed attractive, but the questionnaire brought out facts which changed the proportions of the opportunity considerably. The second time the questionnaire was used it resulted in his accepting the call to his present parish,

a decision he has had no occasion to regret.

This summer, preaching as a vacation supply in a distant State, the writer came across a questionnaire which pointed in the other direction. It was not for a minister considering a call to a church, but for a church committee entrusted with the responsibility of finding a new minister. The writer was entertained in the home of a layman of deep and varied experience in the work of the local church. This layman possessed not merely commonsense, but also, what few active laymen possess,

(Now turn to page 573)

QUESTIONNAIRE

1. Name Age.....
2. Present Address
3. Colleges or seminaries attended, when and where?
-
4. Pastorates or churches served, where and how long?
-
5. Have you served any church located in a college town?
-
6. Have you had any experience in special organization work? ..
-
7. What is your present church membership?
8. New members received into your church during your present pastorate
9. Members dismissed during your pastorate
10. What is your average Sunday School attendance?
11. Your present budget, localbenevolences.....
12. What prompts you in wanting to make a change?
13. What is your present salary?
14. What salary would you expect from us if you were our choice?
15. Your family
16. What do you think of Christ?
-
-
17. What is your program for present church problems?
-
-

• ASK DR. BEAVEN •

Does God call men to preach in any special way, or is the minister's call the same that comes to the Christian doctor, lawyer, or other professional man?

I believe that any man, wanting to find what his life work is, should consider, first, what he wants to do; second, what, in the judgment of those most competent to know, he is fitted to do; third, what profession or work would enable him to conserve and utilize the largest number of his abilities as he has them by inheritance, environment, and self-development; fourth, what he ought to do or, as we put it religiously, what God wants him to do. I feel that all four of these elements represent God's call to him. God speaks to him through his brain, through the advice of his best friends, through his own inherited and acquired abilities, but I do not think that this takes the place of prayer or of seeking the impressions that come to us directly from the spirit of God. When a man has gone as far as he can go through his own judgment and the judgment of those near to him, I believe he should bring it all quietly into the presence of God in prayer, attempting to approach it from God's point of view, to see the elements involved as God sees them, and to open up his own heart to the impress of God's spirit. Personally, I never have failed to find, when I have done this, such an impression as led me to feel that the decision was not only mine but God's. This is what I term a call, and it may lead a man into business, or it may lead a man into the ministry. I do not say that some men do not have an experience vivid enough to cause them to feel that they were supernaturally called of God into the ministry. Many do. My observation through the years, however, leads me to feel that this sort of impression, unchecked by relation to a man's ability or the best judgment of those who are competent to know him, may not be a final judgment. Nor do I think that God's leading as given through an emotional experience is any more truly God's leading than that given through his brain or through the judgment of those competent to help him. God made our emotions; God made our brains. Both are ways through which He speaks to us. We are foolish when we discount either one.

Will you please suggest a few definite ways by which to enlist more individuals in the active program of the local church—the Sunday worship services, educational, missionary, musical, or pastoral activity of the local program?

I am assuming that you would have the usual number of people working, in such ordinary groups as the choir, ushers, etc. at your regular Sunday services. In addition to this I would suggest a group of Boy Scouts who might act as aides for the people who drive up in cars, possibly opening the doors for them, speaking a word of welcome, telling them where they might park, greeting and guiding those who have alighted while the driver of the car is absent.



Albert W. Beaven

I would suggest, in the second place, members of the Board of Deacons or Deaconesses, who would regularly be a Greeters' Committee in the inside of the church, to watch for those who came, to speak a word of greeting at the close of the service, to watch particularly for strangers, or any who seemed not to feel entirely at home.

Third, I would suggest a children's choir, possibly a high school choir, to supplement the usual choir of the church.

Fourth, I would suggest that frequently in the evening you make use of all your young people to have charge of your evening service, one of them to preside, another to read the Scripture, others of them to sing, to usher, to do the speaking,—in fact, to take charge of the whole evening program.

Fifth, I would suggest that at another time the men of the church be asked to take an evening, at another time the women, or a Sunday-school class, to take charge of the service.

In addition to these suggestions of work for people in connection with the Sunday services, I would suggest, as a splendid method of using a large number of people, some form of parish organization, whereby the people who are active are organized in groups, to look after, first, those who should be won to the church, or, in the second place, those who have lately joined the church, or in the third place, those who have grown indifferent to the church; such a form of organization either as described in my "Putting the Church on a Full-Time Basis," under the head of "The Church Service Corps," or as described in Dr. Clausen's book, "The Technique of a Minister," called "The Centurion Plan."

Organization for the every member canvass, for a friendly visitation, for a personal work evangelism—all these, in the modern church, use a large number of people in work for others.

I suggest also that the study of the church problems can be done by the people themselves through the use of commissions. Such a group can unite for the purpose of inquiring as to the work being done by the church in any particular area, finding out whether it is being done efficiently, and whether it is being done more efficiently anywhere else, also formulating suggestions as to

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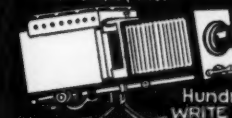


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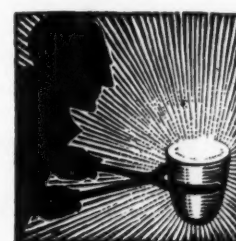
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how it could be done better and recommending them to the group and to the church.

Groups of people can be gotten together for the holding of cottage prayer-meetings, for holding services in almshouse, county jail, the hospitals, children's homes, orphanages, etc.

Large groups of young people can also be used for dramatic presentations, which can be given both in their home church and in other churches.

Young people can be used very widely, too, in deputation teams, or evangelistic teams, where groups of them go out and conduct the evening service, take charge of the young people's meeting, bear their testimony, and help in various ways.

It is also a wise plan to use groups of your more mature men and women, who are specialists in various forms of church work, such as women's work, men's work, men's classes, religious education, church finance;—a team of people like this going to smaller churches near by can frequently bring ideas, cheer and encouragement to the group working in the smaller parish.

WILD FLOWER SUNDAY

The First Christian Church Sunday School of Billings, Montana, inaugurated last summer what it calls a "Wild-Flower Flower Sunday." Nearly every church is able to secure quantities of wild flowers during the season and the committee in charge thought that such a day would bring a new appreciation of the beauties of the world about. Prizes were given for the best contributions.

A letter was sent out to the members and friends which follows here:

"Wild-Flower Flower Sunday

"June 19, 1932

"We are all lovers of God's great out-of-doors. This year we have many beautiful wild flowers with rich colorings. The Sunday School of the First Christian Church of Billings, Montana, is arranging to hold a contest on Sunday, June 19. Here is the plan.

"Pick the wild flowers on Saturday. Prizes will be offered. For the two best arranged bouquets the winners will receive \$1.00 and 75 cents each. For the bouquets having the largest variety of flowers, the same prizes. Four gifts in cash. Now get busy. Bring your bouquets to the church

• THE CHURCH LAWYER •

Judicial Interference With Church Affairs

By Arthur L. H. Street

THE only grounds upon which civil courts will interfere with the internal affairs of a religious organization are for the protection of civil or property rights.

The Nebraska Supreme Court reaffirmed the above stated rule of law in the recent case of Deloisted v. Hilson, 235 N. W. 340.

The plaintiff sued on behalf of himself and seventeen other persons against the pastor and members of the official board of a Baptist church, to enjoin them from interfering with their membership rights in the use of the church property and records, attending church and exercising their rights as members of such church. The trial court entered a decree in favor of the plaintiffs.

Reversing the lower court's decision, the Supreme Court said:

"The plaintiff and his associates were excluded from the membership of the church and by this suit they seek to nullify the action of expulsion. The rule is that the only grounds upon which

civil courts interfere with ecclesiastical cases are for the protection of civil or property rights. The courts will not review the judgment or acts of a religious organization with reference to its internal affairs for the purpose of ascertaining their regularly or accordance with the discipline or usages of such organization. This rule is supported by the overwhelming weight of authority. Our court has so held in the following cases: * * * Rogers v. Tangier Temple, 112 Neb. 166, 198 N. W. 873. In the latter case this court held that the individual member of a voluntary, unincorporated association has no severable right in the property of said association. The appellee relies upon the case of Jones v. State, 28 Neb. 495, 55 N. W. 658, 7 L. R. A. 325. That case is distinguished in Rogers v. Tangier Temple, supra, and was distinguished on the ground that in that case the court inquired into the validity of expulsion from church membership to protect the civil rights of the defendant. In this case the plaintiffs were expelled from membership in the Salem Baptist Church, a voluntary, unincorporated association. There are no civil or property rights involved and the case is controlled by Rogers v. Tangier Temple, 112 Neb. 166, 198 N. W. 873.

"The court, after a careful consideration of the evidence in this case and the law applicable thereto, has reached the conclusion that the plaintiff is not entitled to a decree restoring him to the privileges of membership and the judgment of the trial court is accordingly reversed."

will be especially arranged to suit the occasion. You will like it. Be present and bring the whole family. Let's have big Sunday School classes, and crowd the church auditorium. The flowers will be taken to the hospitals and shut-ins in the afternoon. May we have dozens of lovely bunches of wild posies. You will enjoy the contest and the flowers will gladden somebody's life."

LOOK FORWARD FOR 1933!

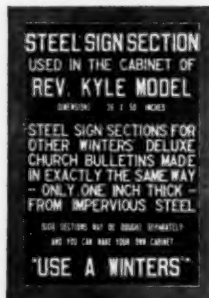
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Bull's-eye for Bulletin Boards

By Charley Grant

Any woman has a right to flare up when her hubby comes home lit.

* * *

In these trying times many folks aren't.

* * *

A sleeping congregation doesn't mean that the preacher is a dream.

* * *

A dead church never faces living issues.

* * *

Rotten politicians make fresh promises.

* * *

A pile of money can cause a heap of trouble.

* * *

Some folks make good, others make excuses.

* * *

Roasting a man cooks his goose.

* * *

People who quarrel get only the SCRAPS of life.

* * *

Some men make a vacation out of their vocation.

* * *

Some sky pilots keep a congregation up in the air.

* * *

Being good only on Sunday is bad.

* * *

Well done tasks are rare.

* * *

It's always harder to pump a man who's flat.

* * *

Life makes some men bitter and others better.

* * *

Many a man who is out with a gun doesn't have much aim.

* * *

People always talking are seldom thinking.

* * *

A man may be up on his politics yet behind in his room rent.

* * *

To really weather life's storms—stay calm.

* * *

After a man swallows his pride his appetite improves.

* * *

It's always easy to sleep in a dead church.

* * *

Some folks use a hammer when they have an axe to grind.

* * *

Friends are often cooled by a heated argument.

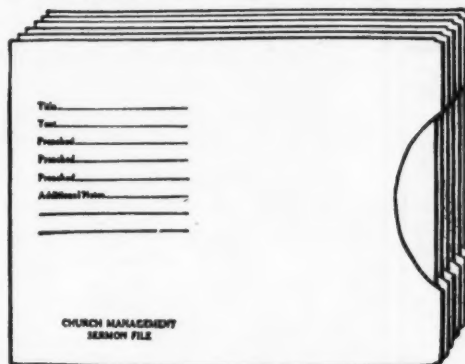
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A man gets cold feet while cooling his heels.

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Table of Contents

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| 1. We Enter, Envyng. | 6. Busy Leisure. |
| 2. Youth in the Red. | 7. Does Woman's Life Begin at Forty? |
| 3. Fools Die Young. | 8. The New World. |
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Pastoral Committee's Questionnaire

(Continued from page 568)

"churchsense". (That word will not be found in the dictionary, but my brethren in the ministry will know what it means.) In a most interesting discussion on church matters the layman revealed that he had worked out this questionnaire a few years ago as the chairman of a pastoral committee. When it became known throughout the denomination that the church was pastorless numerous applications from ministers themselves or from their friends poured in. Some method of evaluation had to be developed. The consequence was the questionnaire. Here it is.

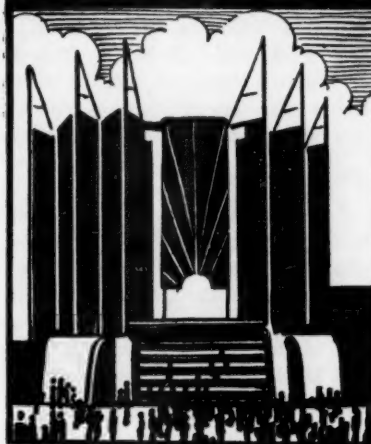
I have studied this questionnaire carefully. It seems to me entirely fair in what it seeks to find out. Without asking for references it asks for information through which, if necessary, much more information can be obtained regarding the candidate. It does not contain petty, annoying questions, such as "Do you use tobacco?" or "Are you a Fundamentalist or a Modernist?" No minister can answer that questionnaire without revealing to a committee of experienced Christian men and women a fairly accurate measurement of himself. It happens that the particular church for which this questionnaire was devised is located near a large university. Members of the faculty and many students sit in its pews most Sundays of the year. Therefore the fifth question has a special bearing. It might be changed in the case of a church located in a small town, a suburb or an industrial community.

The whole problem of changing from one parish to another is full of uncertainty and embarrassment for many ministers and pastoral committees. Sometimes blunders are made on both sides which a small amount of foresight would have prevented. The questionnaire above will not solve all the factors of this problem; but it will help towards the solution of some of them. It has proved its worth in the case of one important parish. It may serve as a guide for many other pastoral committees.

COMMUNION CELEBRATED BY RADIO

At Charleston, West Virginia, John B. F. Yoak, pastor of Elizabeth Memorial Methodist Episcopal Church, South, celebrated Holy Communion on Good Friday via radio. The shut-in and others who participated had provided themselves with the bread and wine in advance. After the singing of a proper musical selection these were consecrated by radio. The response was tremendous. More than two hundred wrote station WOBV, thanking it for the service.

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GUARD YOUR SECOND-CLASS MAILING PRIVILEGE

The National Council of the Episcopal Church sent out the following note of warning to all church editors:

"Guard your second-class mailing privilege if you possess it. The new postal law now requires a fee of one hundred dollars before granting this privilege. Religious periodicals are not exempt, nor is there any difference in the fee whether the circulation is a million or a hundred."

This item would seem to be of special interest to local churches which already have secured the second-class mailing privilege for their church bulletins or parish papers.

When the Lord changes our petitions in his answers, it is always for the better. He regards (according to the well-known word of St. Augustine) our well better than our will.—*R. Leighton.*

Presentation Of Children

THE following service used at the Peachtree Christian Church, Atlanta, Georgia, will be helpful to many ministers of churches which do not practice infant baptism. It meets a need.

The Scripture.

"And when the days of her purification according to the law of Moses were accomplished, they brought the child Jesus to Jerusalem, to present him unto the Lord; and to offer sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

"And behold there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

"And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

"And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, Lord, according to thy word, in peace: For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel." Luke 2: 22-32.

Hymn—"Open the Door for the Children"

Minister and Congregation: As a household of faith and a family of God, we members of the Peachtree Christian Church, greet you in the name of the Lord Jesus Christ, as you come in to appear before the Lord God of heaven and earth, bringing these children of your love, and of the love of the Heavenly Father.

We wish each of you to feel in your heart that you are doing a very precious thing in thus presenting your child unto the Lord in His sanctuary, as the child Jesus was presented in the Temple in Jerusalem. Be assured that God is pleased with this beautiful observance of the ancient custom which he, himself, instituted; and know in your heart that henceforth God will hear every prayer you pray for these children who are presented and dedicated unto Him this day.

Minister: Do the members of this church receive these children in the name of the Lord Jesus Christ, and

promise henceforth to be unto them father, mother, brother, sister, friend?

Congregation: In the name of the Lord Jesus Christ, we do.

Minister: And now do you, parents and sponsors, dedicate this child unto the Lord God; and do you promise, as an elder child of your Heavenly Father, to pray for and with your child; that he, or she may grow in the knowledge and love of God?

Congregation: We do.

Minister: And do you dedicate your home as a sacred shrine, in which the spiritual nature of your child may grow and unfold; and do you promise to do all you can, by precept and example, to lead your child, at the proper age, to a public Confession of the name of the Lord Jesus Christ, and to baptism in obedience to his will and commandment?

Answer: We do.

Minister: Let us pray.

The Presentation.

Recessional Hymn: "I think when I read that sweet story of old."

PARABLE OF THE VACATIONISTS

The Fresno Christian Church Bulletin contained this interesting parable of the vacationists, which carries a message of interest to all church members:

Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo, the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three, yea four things we must do 'before we go."

"Three things I can think of, but not four," responded Mr. Church Member.

"We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet much more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved and that it may be well with thee, for verily I say unto thee thou hast more money than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the Treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work." And it was so.

Elizabeth William Sudlow,
Coral Gables, Florida.

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